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"MANY MANSIONS."

BY MISS A. C. SCAMMELL.

I often wonder what God builds them of!
I think He takes the *best* from out our life,
Whether that best be joy, grief, rest, or strife,
To build our mansions fair, since He is love.

Your mansion will not be like mine, dear friend,
Our lives are so unlike in all their way.
Pain lives with you, while Health with me will stay,
But God will give you glad, expected end.

Poor friend! no house, no land on earth have you,
Yet up in heaven they call you millionaire;
For One has gone your mansion to prepare,
The years that you called fruitless, He called true.

Sad friend, tried friend, joy will your mansion grace,
Out of your struggles, out of unshed tears,
Out of the faith and triumph of the years,
He will work wondrous things to adorn your place.

Let not our hearts be troubled by our fears,
But let us help the Master while we may,
By bringing rich, rare, polished stones each day,
That home be ready when the King appears.

UP OUT OF THE WILDERNESS.

BY BISHOP W. F. MALLALIEU.

VII.

Monday morning saw us astir before daylight. Poetically speaking, there is something very fine in early rising. Abstractly there is nothing *quite* equal to it. But the environment makes a world of difference, so that concretely it is not always a thing to be desired. This time the facts in the case were simply that one of the party had within the last four weeks journeyed almost two thousand miles, and during the last three or four days had been jostled and joggled over roads that were none too smooth, and, besides, for the last three weeks had preached, or otherwise addressed public assemblies, on an average of at least twice a day, so that not retiring till after eleven o'clock, it was not the most acceptable arrangement to be obliged to wake up and dress before daylight. But what cannot be helped must be endured, so the call was answered, and the business of the day commenced.

The morning was one of peerless beauty. The dew glistened on grass, and plant, and tree. Not a cloud was to be seen in all the sky. The rosy dawn succeeded the gray glimmer of light that had heralded the coming of day. Soon the sun in its glory shone through the trees of the forest and filled the whole region with soul-inspiring light. No wonder the Bible counts the conversion of a soul as a transition from darkness to light; no wonder that heaven is described as a place where there is no night; nor that the throne of the Eternal is spoken of as the source of all light. One ought to rise sometimes before the breaking of the day in order to realize the possibilities of even this poor planet to put on celestial beauty. So much singing of birds I had never heard in any equal time as thus far in this trip, but this Monday morning it did seem as though every feathered songster was doing its utmost to fill all the air with notes of joy and gladness. Birds sing on such a morning like Methodists at a camp-meeting, not to make themselves feel good and happy, but because they are so utterly full and overflowing with exultation and praise that they must sing in order to help express the emotions that well up within their souls. Thank God for the happy birds, and also for jubilant Methodists! The world is greatly benefited by both. May they multiply and abound more and more!

We were directed on our way, but had not gone forty rods from the house before in the multitude of blind roads we missed the right and took the wrong. In this case the left was the right, and the right was the wrong. Shortly the road came to an end in an open field, on a hillside. Down at the foot of the slope was a log cabin not far away. We drove to it, and a good old colored auntie told us the way we ought to go. She said: "Go to that tree yonder, then turn to the first right, then first left, then turn to the right again, and that brings you to a ford, and when you get through that, keep right along." "When you get through that ford," was well said. We came to it at length; the stream was a rod wide, banks ten or twelve feet high, the approaches steep as a half-pitch roof or nearly so, soil clayey, water shoal, muddy bottom, depth of mud unknown. The presiding elder, still our driver, said he could go through, but the rest of the party insisted on getting out and crossing on a foot log. Down went horses, carriage and driver, along the steep declivity, the whole concern looking as if it might turn bottom-side up, and yet not doing it. No sooner had the team reached the stream than it was seen that the bottom was treacherous. Mule and horse began to sink; they had struck a bit of quicksand or something of the kind. The elder shouted and applied the lash; the horse was plucky and struggled bravely; the mule did not grasp the occasion, and was less desperate in his efforts to escape, and probably would have sunk if the horse had not been as brave and true as a hero. As it was, they just barely landed on the steep shore of the other side of the stream, and there they held, the wagon having settled in the yielding mud clear to the hubs. It was fortunate that close at hand there were rails and logs and drift-wood, and instantly we piled them into the muddy bed of the stream till a good foundation had been constructed upon which to stand. This preliminary work having been finished, and the team rested a little, with a long pull, and strong pull, and a pull all together, and a big lift at the hind wheels, the whole thing started, and shortly was once more on solid ground. Thankful that it was no worse, and rejoicing in our deliverance from this horrible pit of mire and clay, and remembering the Psalmist and John Bunyan, we went on our way.

The road for the final twenty miles was rough, hilly and uncomfortable, following evidently the old warpath of the Indians. Like all other earthly things, the trip at last came to an end, for at five minutes past four we drove up to the hotel at the place of our destination, and in thirty minutes, after washing and dusting, we were off to the church, where a Sunday-school service had been appointed. And then again at 8 o'clock the writer preached to a crowded house, and had the pleasure of seeing nearly thirty unconverted persons rise for prayers and kneel in prayer, as they promised that with God's help they would give themselves, soul and body, to the service of the Lord Jesus Christ.

Does this kind of work pay? Yes, of course it does. If not, what kind of work will pay? If we want to set this world on fire, we must get near it with fire in our own souls. If we want to lift this world up towards God, we must get our arms of faith and love clear down under it. If we would inspire the preachers and people, there is nothing like setting them an example. Precept is good, but example is more influential.

"Say good and do good
Both end with a letter,
Say good is well,
But do good is better."

There is many another section of the South where this experiment might be repeated with the most excellent results, and, as to that, there is many a place or region in the North where it might also be repeated with good results. In my heart, I thank God who has given me health and strength for such service. I have the assurance that much good has been done, and the faith that the seed scattered with a liberal hand on these wilderness waters will bear much fruit. I expect to see many souls in glory who would not have been there but for this trip. Besides this, I hope it will result in the establishment of a school that will prove to be a well-spring of intellectual, moral and spiritual good to all these people. True, this trip was but an incident, an episode, in a campaign of more than three weeks of ceaseless toil, speaking twice a day, besides all sorts of hardships and inconveniences, in all of which I was continually blessed and wonderfully sustained, and not infrequently helped and inspired by the thought that many of my dear friends in the North were daily remembering me in their supplications before the Throne. God only knows how glad and grateful I am that so many pray for me by name.

"His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below
To cry, 'Behold the Lamb!'

"Happy, if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold, behold the Lamb!'"

"NOR GOD NOR MASTER."

BY PROF. WM. WELLS, LL. D.

This shameless device is the motto on the banner of a numerous element in France that is becoming so demonstrative as to cause alarm to all believers in Christianity and well-wishers of the country and of society at large.

The municipal Council of the city of Paris lately appointed a special commission to examine all the books in the city schools with the view of displacing all those in which the name of God is even simply expressed. In a following session that body resolved on the expulsion of a reader in which the Christian principle was expressed in the following sentences: "God loves to hear the voice of the child;" and "Even in the greatest dangers one ought not to give up a trust in Providence."

It was assumed to be improper that a book should be used in the schools that collides with the convictions of the majority of the city council. The superintendent of the municipal schools sought in vain to defend a book that was legally in the curriculum and had been examined and approved by the Republican Educational Commission.

This vile vandalism of the councilors of the city of Paris has, of course, found its imitators in some of the smaller and turbulent capitals, and has naturally caused a wide-spread spirit of fear and distrust as to the future. This fear has given rise to a new movement throughout France for the formation of "A National League against Atheism." This league is to be without political or denominational coloring, and without being the defender of any special church, places on its standard the existence of God and the immortality of the soul. They are now soliciting means with which to establish a weekly journal, and endow a course of lectures with free instructions, as well as to distribute tracts and pamphlets at the doors of the school-houses and to assist in the publication of works teaching the existence of a God and the immortality of the soul.

The French religious journal, *Christianity in the Nineteenth Century*, recognizes the good intentions of the founders of this League, and rejoices in a certain measure over the enterprise. But it at the same time warns the orthodox Protestants of France to beware how they support it, because of the apprehension that under this banner there may be made a propaganda for a Christianity without a creed or intelligent belief.

An office of the League has been opened in Paris, and the first circular issued announces with gratification that priests and Protestant pastors, senators and deputies, scholars and laboring men, had all left their calling for a brief period to fraternize in this movement, notwithstanding the divergence of their different views, on the basis of this important and common conviction, "There is a God!"

The general endeavor of this unbelieving school of Frenchmen is to cultivate in the schools the judgment and not the heart of the pupils; but the first and most necessary thing that the scholar should possess is faith in what the teacher says, and respect and admiration for what he does. Much may seem incomprehensible to the scholar, and he may not know how to resolve many of the problems that he meets, but if he has respect for the honorable and Christian character of the teacher, an influence will be exerted and an impression made that will be indelible.

This rejection of religion in the schools is largely, also, a rejection of morals, for without the Christian religion these cannot be of much force. And in this endeavor to undermine the only firm foundation for moral action, namely, Christian responsibility, these avowed and obtrusive atheists will find that they are undermining their own households as well as the State; and the very men who are doing this dangerous thing will tell you in the same breath that "history is philosophy teaching by example," unmindful of the fact that this raid against Christianity is nothing new in their own country, which more than once it has brought almost to destruction or humiliated to the dust before the nations of the world.

So sure as they place in the teacher's desk men who teach that there is no God, and forbid to the children the use of that august name, so sure they plant the seeds of their own destruction. The personal influence of a teacher of the young is so powerful that it can never be entirely eradicated, and all formation of good character is vain if the teacher himself be not a character in word and act worthy of imitation. The sanctuary of the heart is inaccessible to exacting reason, and when we forget this, we deceive ourselves and others. It is the unchristian malady of the age that reason alone is to be the bridge to the heart of the child; this thoroughfare leads us neither to the love of God nor of our neighbor. Our Father in heaven has hidden from the wise what He reveals to the little ones. Love produces love, and life brings forth life, as death engenders death.

MILWAUKEE'S SUMMER SCHOOL OF LITERATURE"

BY A. W. KELLOGG.

Another Yankee notion transplanted and made to flourish hereaway. Unlike its prototype, the Concord School of Philosophy, which was slowly evolutioned out of Bronson Alcott's parlor conversations, the Milwaukee School sprang at once into full-grown and successful establishment.

The credit of its conception and projection into actuality is given to Mrs. Marion V. Dudley, wife of Rev. J. L. Dudley —whom some will remember as the student-attracting preacher in the South Congregational Church in Middletown along in the fifties and early sixties, and who once preached for a year in Theodore Parker's church in Boston—for she not only conceived the plan, but also patiently wrought up in the community the faith and enthusiasm necessary to secure, first, the guarantee fund to make the school a certainty, and then to sell season tickets enough, at five dollars each, to amount to the thousand dollars needed to secure the best talent and to cover all the expenses. The sessions were appropriately held in the hall of Milwaukee College, an outgrowth of one of Catharine Beecher's schools for young ladies, where also Milwaukee's widely-known art class holds its meetings and has its library.

The entire week of the School was given to a study of the great German poet Goethe, to his literature, art, science and philosophy; and therefore the faculty were chosen as persons specially qualified to give instruction in this particular field of the great German literature. Though several others took part, the recognized faculty were Dr. W. T. Harris, of Concord, W. F. Hewett, professor of German and German literature in Cornell University, ex-Lieut. Gov. H. C. Brockmeyer, of St. Louis, James Macalister, superintendent of schools for Philadelphia, and Prof. D. J. Snider, Mrs. D. L. Shorey, and Mrs. Caroline K. Sherman, of Chicago. F. B. Sanborn, of Concord, was also engaged, but was hindered at the last moment, and sent his paper to be read by another.

The School began Monday evening, Aug. 23, and continued through the week with two sessions daily, morning and evening, closing Saturday night with a celebration of Goethe's birthday, August 28. As an added attraction, and for social culture, receptions were given to season ticket-holders and invited guests on Tuesday, Thursday and Saturday afternoons, at the homes of three of our wealthier citizens.

The programme was as follows: Aug. 23, 8 P. M., address of welcome, by John Johnston, A. M., Milw. (a prominent banker); "Wilhelm Meister and Goethe's Doctrine of Culture," Wm. T. Harris, Ph. D. Aug. 24, 10 A. M., "Goethe at Weimar," Prof. W. F. Hewett, A. M.; 8 P. M., "Goethe as a Scientist," Supt. James Macalister, A. M. Aug. 25, 10 A. M., "The Divine Comedy and Faust," Mrs. Caroline K. Sherman; 8 P. M., "Letter upon Wilhelm Meister," Henry C. Brockmeyer, A. M. Aug. 26, 10 A. M., "Goethe's Relation to English Literature," F. B. Sanborn, A. M.; 8 P. M., "Letter upon Faust," Henry C. Brockmeyer, A. M. Aug. 27, 10 A. M., "The Elective Affinities," Mrs. D. L. Shorey; 8 P. M., "Mythology of the Second Part of Faust," Denton J. Snider, A. M. Aug. 28, 10 A. M., "What is Most Valuable in German Philosophy and Literature?" Prof. Wm. T. Harris; 8 P. M., celebration of the anniversary of Goethe's birth—anniversary ode, D. J. Snider; brief tributes to the genius of the poet by members of the faculty, and by Horace Rublee, A. K. Linderfelt, Hattie Tyng Griswold, Marion V. Dudley, Carlotta Perry, and others; closing with "Erl King," music and song.

The method of procedure was the reading of the prepared paper, followed by a free discussion of the subject by other members of the faculty and of the school or audience. Some of these off-hand discussions were as enjoyable and fruitful as the more formal ones.

The impression left upon the School by the various professors, as gathered up by a thoughtful, constant attendant, was, in brief, that Prof. Macalister had crammed for the occasion by reading about Goethe rather than by reading him; that Prof. Hewett, partly owing to the subject of his chief paper—Goethe's life at Weimar—and to the fact that he was one of the two or three Americans who had been permitted full access to the treasures of the Goethe house in that town, had *limited* himself by devotion to the outward details, and by his elegant presentation of the drapery of the statue, of the fringes of the robe of the image set up, had missed its deeper meaning; that Prof. Snider, while master of the subject in which he found (like some of Shakespeare's critics) even more than Goethe meant, yet by his pedantic manner and his hard-to-be-understood delivery, had failed to produce the impression his matter deserved; that Mr. Brockmeyer was so full of the subject, from his twenty-five or more years' devotion to it, that he fairly bubbled over with contagious enthusiasm, even to the hindrance of the best presentation of what he could say in his limited time; and that Dr. Harris, in his appreciation of Goethe and his work and its wide ramifications, was not only the ideal philosopher, but in his clear statement, his choice Saxon phrasing, and his quiet but effective delivery, was the ideal teacher also. This clearness and simplicity was specially noted in an off-hand statement of Goethe's theory of light in contrast with that of Newton.

But it may be fairly said that the two women of the faculty carried off more than their share of the honors. Mrs. Shorey carried the audience strongly with her in her frank, fearless, yet ever delicate discussion and dissection of the "Elective Affinities;" while Mrs. Sherman more than captivated hers by her keenly appreciative and grandly beautiful comparison and contrast of Dante's and Goethe's chief poems, in the whole of which, as one of her fair hearers said, there was but a single jar, and that in her closing words: "Jesus, Dante, Goethe—inspiration, revelation, experience."

As in all such special work, there was some tendency to unduly exalt the subject studied, which was well satirized by one member asking his wife at breakfast: "Have you paid your devotions to Goethe this morning?" But this tendency was in some measure counteracted the last evening by a cutting paper from Editor Rublee of the *Sentinel*, our former Minister to Switzerland and a competent literary critic, in which, after recognizing and paying tribute to Goethe's genius, he set forth in plain words, duly and documentarily authenticated, some of the weaknesses of his character and the shamelessness of his life.

But the whole effect of the week's work was stimulating and inspiring, giving a strong impetus toward the better literature and the true philosophy, and setting an example which might be profitably followed in many another city. The week was not quite all given to Goethe. For at the social reception on Tuesday, Mr. Brockmeyer gave a strong statement of America's "Indian Problem;" and on Friday evening the School adjourned to the Opera House to hear an address by Supt. Macalister on "Manual Training in the Public Schools;" while on Saturday morning, with the subject, "What is Best in German Literature and Philosophy?" Dr. Harris gave a critical analysis of the distinctive German mind, the sources of its strength, its methods, and its products. It had saved something from each of the three older civilizations—individual culture from the Greek, government embodied in forms of law and business from the Roman, and the moral law and the spiritual forces from the Judean. The German penetrates deepest into himself. His method is thought before action, and then a most faithful and painstaking action, which gives him peculiar adaptation to specialistic study, and produces most minute and thorough work. The method of the Anglo-Saxon is action before thought, and then thought in the midst of and stimulated by the intense activity, and the result somewhat of compromise, much of waste, but, after all, great achievements. The German utilizes and represents the intellect, the Englishman the will, and so the one is the philosopher, the other the accomplisher, and of all the peoples the readiest in emergencies. So each nation has its peculiar style, but with all its varied types, the world is waiting, and civilization ripening, for the coming world-poet-philosopher, who in the fulness of time will certainly be produced.

In conclusion, this School with its success suggests two questions, viz.: As the modern Assembly, copying after and culminating in Chautauqua, is doing a grand work in its somewhat desultory way, why could we not have like work, modified and systematized perhaps, brought to the houses of those who cannot get to the Assemblies? And again: Why might not something like this School of Literature take the place of the now neglected lecture course in many of the cities, towns and villages of the land, and set at work influences which would cultivate the appetite for the better literature, and so drive out the worse? Let some of the wiser ones answer.

LETTER FROM NOVA SCOTIA.

BY A. W. N.

The principal subject at this moment to Methodists of the Province and Dominion is the meeting of General Conference. That body has been holding its sessions in Toronto since the 1st inst., and will probably continue till the 18th or 20th.

A few vital questions have been agitating the great gathering. The General Conference meets but once in four years, though, during the past quadrennium, several branches of Methodism have been united, which necessitated an extra session. Subjects of connectional moment, however, have grown out of the new order of things, and already two or three of these have been disposed of.

COLLEGE CONFEDERATION

is one. Proposals had been made by the government of our principal Province, Ontario, which induced most of our leading educationists to anticipate an amalgamation of the denominational and provincial universities. Within a few months, one after another of these once ardent unionists have turned against the scheme. Several reasons have been assigned for this. The consequence has been, that a most brilliant discussion in General Conference has resulted in the adoption of the scheme by a narrow majority. It is exceedingly doubtful, however, whether any step will be made in the face of so large and determined an opposition.

All over Canadian territory we are perplexed with this perpetual cry for college confederation. True, we have but small colleges. In fact, they are only doing academic work. When it is seen that their most brilliant graduates find it hard to get into a junior class at any of the principal universities, what can we say but that their real status should keep them very humble? If a Bachelor of Arts from one of these must needs spend two or three years in Harvard or Yale before he can, with close application, claim the same title, one reasonably wonders what the first B. A. is worth, or how a faculty can presume to bestow it. The worst of it is that almost every boy who graduates seems to be entitled to his B. A., so that titles with us are as numerous as blackberries in Ireland. And the attainment of one of these titles is perhaps not very helpful to some young men. While to many of our students their college course is but a stimulus to higher studies, there are not a few who strut in great self-consequence as infinitely the superiors of the vulgar unlettered of the land.

Still, this fact also remains: Our smaller colleges do most excellent preparatory work. So clear is this, from all the evidence of competitive examinations, that the friends of our denominational colleges may point with pride to their noble results and challenge confederationists to show why they should abandon their own halls of learning. The various denominations meantime are so intrenched in their costly college properties and endowments, that the question of union is practically settled for a half century to come.

SUPERINTENDENTS, ALIAS BISHOPS,

is the next vexed subject before our General Conference. When we first entered the union freshet, it became plain that, sooner or later, some such functionary would float in upon us. A very strong disposition in that direction lingered in our western Provinces as a result of the "American" relations which bound them together in earlier days. It was thought a suitable and safe time to introduce the new, or rather to revive the old, office, when, twelve years ago, the east and west were coming into union. But the east was determined against it to a man. Dr. Punshon worked with the section who would have revived the office, and went so far as to propose three chief superintendents for Canada. The project was voted down by a large majority.

A few years ago, a union of all the Methodists took place, and, as a concession to the Methodist Episcopal body, two superintendents were elected, the Bishop of said church being one. Now comes the reaction. One of the two chief officers died during the quadrennium, and an executive committee selected a man to take his place. This selection the General Conference for some time hesitated to smile upon, and met ultimately with a vote which indicated anything but a benediction. The Chief Superintendents remain in office, with a warning that the church is quite confident it could survive without them.

No doubt the brethren, lay and clerical, drew fair inferences from past years. Before the larger union, we had seven annual Conferences without a single Bishop or his equivalent; and it is doubtful if any years in our history were more marked by prosperity and concord. Besides, the main advantages looked for from the new officers have not been secured. We hoped to see them working a vigorous transfer system, whereby men would be changed throughout our wide territory. They have proved to be utterly powerless in this regard. Their functions as superintendents are so jealously hemmed about, that they can only occupy the chair of an Annual Conference day about with the President elected to take charge of that body. In the east our Conferences this year seemed to forget that such an appointment had been made, and proceeded to open their sessions and take up business as if no generalissimo were within a thousand miles of them. No wonder the practical mind of Methodism asks, What great gap do they fill anyhow? But I forget I am writing to a loyal organ of the M. E. Church of the United States! Believe us, we do admire your Bishops. Holy and eloquent men they are whom we have met of them. But—but—

THE EXTENSION OF THE PASTORAL TERM

has been persistently forced upon us as upon yourselves during many years. Hitherto our laymen have effectually blocked this movement. It has been hinted from the census bureau of General Conference that this year will witness a change in favor of at least four years in certain instances. Before this letter reaches your readers, that point will be decided. A few years back we permitted a trial in the direction of a reappointment after an interval of three years. This was soon rescinded. And we incline to the opinion that a very few years will lead to a reaction against the four years' term, should it be carried. It may terminate so that you beyond the border will have reason to thank us for trying a serious experiment, and thus giving you all necessary evidence without the expense of risk or anxiety.

I may take up our other questions further on.

Nova Scotia, Sept. 10.

Passing Comment.

BY SITO.

That the *Northwestern Christian Advocate* is sharp and clear in statement, no one can deny. On being asked by a Methodist, "Why may I not attend the theatre?" it answered: "Because you agreed not to do so when the church accepted your membership." When further asked: "Can our church better-afford to lose theatre-loving members than to repeal the prohibition?" it replied: "Yes, sir! Ten thousand times over!" Bravo! Let it thunder all round the sky after this fashion! The times demand a *Christian*, and not a worldly, pleasure-seeking church.

The *Presbyterian Journal* is indulging in experiments. It quoted from President McCosh's new book the statement that "An onion and an apple, if the nose be closed, cannot be distinguished from each other by taste." And this was denied. It then applied digital compression to the editorial nose, and thus handicapped munched now one and then the other. As a result, it says it is "inclined to think the statement verifiable, and that its strict accuracy is stored away in the 'if.'" We are "inclined to think" that one's eyes must also be shut; and then everything will depend on the first bite; if it is from the onion, it will take many bites from apples to get the taste out of the mouth. If our readers experiment, let them try the apple first.

The *Nashville Christian Advocate* well says: —

"The capitalists who directly or indirectly do anything to encourage the violation of the Sabbath-day are undermining their own property-titles and destroying their own dividends."

This nation has traveled backward far enough on the road to godlessness and anarchy. Sabbath desecration and general lawlessness seriously endanger every interest, whether civil, social, economic or moral.

The London *Christian World* thinks that "one of the most hopeful signs for the peaceful solution of the Irish difficulty" comes from this country, and means by this the new Extradition Treaty. While this in the fourth article excepts crimes of "a political character," the *World* thinks dynamite plots to blow up great cities would not come under it. Such crimes are not political, but devilish, and England and America should join hands to punish them.

The *Nation* has undertaken to be funny. It suggests to Senator Warner Miller that as the Oleomargarine Bill has been passed, he now "may expend some of his surplus stock of statesmanship" in pushing through another to secure the taxation of "picnic ice-cream," which, it says, "distributes cramps and nausea not only among whole families, but among whole church congregations and Sunday-schools." We presume the *Nation* has said more foolish things than this.

The *Christian World* evidently does not in the least desire church union in England on the basis of the Establishment. It says: —

"A huge Establishment holding the whole population in a golden network of endowment, and kept in repair by State direction, would be paralysis and death to the religion of the nation."

And this is true.

Miscellaneous.

A FLIGHT TO THE NORTHWEST.

Scraps.

BY REV. T. GERRISH.

IX.

We were at the Yellowstone Falls. And on this eventful morning we were to say good-by to our host. There were two routes along which we could reach the Mammoth Hot Springs. One was to ride thirty miles to the Lower Geyser Basin, and then forty-five more *via* the Norris Basin to the Mammoth Springs. The other was across the country twelve miles to Norris, thence to the Mammoth Springs. The former would occupy two days, the latter but one. Our time was limited, and we all said we must go the short route to Norris. But the road was not passable. It was simply a "tote" road at best; but being so much more direct, it had been used by the passenger coaches until within a day or two, when it was abandoned as a hopeless case. Passengers had related to us their terrible experience in passing over it — the stumps were so thick, the mud holes so deep, the hills so steep and sidling. The drivers also had all caught the distemper, and that twelve miles of forest road became the horror of all. But now we must go that way. The drivers shook their heads. Mr. Wakefield, the proprietor of the stage line, said it was impossible; but we plead the necessity of other engagements, and the day's time must not be lost. At last a compromise was made. The stages would go the twelve-mile road to accommodate us, but we must run our own risk. If bones were broken, the stage line was not to be held responsible for the damage. If the road was rough and impassable, we were not to find any fault, or enter any complaint.

This was mutually satisfactory, and at 8 o'clock in the morning we sallied forth. Our coaches were at the door. Our two English friends had tarried to pass a longer time at the Upper Geyser Basin. There were but three passengers in our coach — the gentleman and lady from California and myself. I descended from the quarter deck beside the driver and occupied the rear seat in the coach, and forward we went. I did not anticipate much difficulty, for had I not ridden over rough roads before? "California" was also confident that it would not prove nearly as rough as roads with which he was familiar on the Pacific Coast. For a good long mile nothing unusual occurred. Up a steep hill our horses slowly toiled. We were quite highly elated, and reasoned in our own minds, "Of course the roads are not rough." Then we entered the pine woods. Here our sorrows began. A thick cloud settled upon our spirits. The woods did not resound with our laughter. We even stopped trying to make ourselves believe that the roads were not rough. That was the most provoking pine forest that I ever saw. The trees grew from eight to ten inches in diameter, and they grew so thickly together that I wondered how a rabbit could run between them. There were little pines to the right of us, and little pines to the left of us, pines in front, pines in the rear. Take it together, it was the most piney and pining time I ever saw. The road had been cut through the previous spring. Now if the trees had all been cut off at an equal distance from the ground, we should then have had a road very much like a Chicago street paved with wooden blocks; but those who had the matter in charge, very carelessly employed men to cut those trees who were not of a similar height, and as a result, of course, he who was six feet tall would cut his stump one foot higher than he he who was but five. On this principle, I judged that they employed men who ranged in height from four feet six to six feet four, and as a result, the stumps were very uneven. The first section of stumps was about eighty rods long. It was a sort of foretaste of the bliss that was to follow. The horses pricked up their ears when they saw the stumps, and by the way they began to step I plainly saw that they considered it a "go-as-you-please." I prepared for the ordeal as best I could, determined to utilize all the available material that I possessed in order to outride the storm. I spread myself out along the seat, braced both feet, and clutched desperately with both hands. I held my breath and bowed my head in abject humility. The critical moment came. "Old Montana," with a malicious gleam in his eye, sat upon his seat erect, grim and defiant. There came a crash. The horses sprang forward. "Montana" shouted to encourage them. The wheels of the coach began to rise and fall in the most unexpected manner. Up and down, crash, whang, bang, they went. I forgot that "California" and his wife were in the coach. I forgot all about the other coach. I forgot about the Yellowstone Park. I nearly forgot my own name. I distinctly remembered, however, that I was in the coach. My right foot slipped from its anchorage; my left, being unable to trump, "followed suit." One by one my hands were torn asunder from the fastenings upon which I depended for safety. My head suddenly assumed an upright position, and then more suddenly changed to its previous position. But the end was not yet. The carriage wheels were cutting the most singular antics as they flew over stumps of both low and high degree. I soon discovered that I was not resting upon the carriage seat but a small portion of the time. The balance of it was occupied by myself in rising and falling; not graceful, perhaps, but forceful, I am confident. Each time I rose, I drew a sigh of relief. Each time I fell, my teeth voluntarily came together as if in rage. One moment I was almost down on the bottom of the carriage. A gigantic thump, and I rose with the occasion until my head touched the top of the coach. Then with a trip-hammer blow I landed upon my seat. By that time we had crossed the first section. You may ask me what about the gentleman and lady on the front seat. I tell no tales out of school. They are my friends. They were husband and wife. They struggled heroically. Their embraces were perfectly proper.

When that section was passed, there was a change. This was of itself a relief, but it was a change from bad to worse. We were floundering in a mud hole so deep that bottom had not been reached. The leaders went down in the mud not quite to their ears. The pole horses stopped. The carriage wheels began to sink. "Old Montana" was equal to the occasion. He rose to his feet, and his whip cracked like the report of a Winchester rifle. "Get!" he shouted, and *get* they did with a vengeance. The mud hole had been paved over weeks before with pine boughs; these were now dry and broken. It was a strange mixture — pine sticks and mud — but how that mixture flew as the four horses floundered on. Both wheels on the right side went down, and at the same moment the two on the opposite side of the vehicle, as if rejoicing over the misfortunes of their rivals, tried to climb into the carriage. Just as I thought they would succeed in doing so, fortune changed. The ups went down, and the downs came up. Then for forty rods it was neck and neck, as to which of the rival pairs would succeed in getting into the carriage first. I became very much interested. I do not know whether it was the intense excitement or some other cause, but it seemed impossible for me to remain quiet. And my movement from one end of the seat unto the other became so rapid that it actually appeared as if I could look from both sides of the carriage at the same time. "Montana" remained as grim as fate itself. The gallant bays floundered on, and I drew a great sigh of relief when we emerged from the mud and once more began to pound over the stumps. And thus for four mortal hours we alternated — mud and then stumps. When in the former, we sighed for the latter, and when among the latter we prayed for the former. Neither was best, but both were worse. My only inspiring or consoling thought during that ride was my life insurance.

At twelve o'clock we reached Norris Basin. The coach halted. We rolled out, and to our great joy, if not surprise, we found that we were whole. We immediately sent the following despatch to Mr. Wakefield: "Ride completed. Beautiful scenery. No dust. Thanks." Signed, "Pilgrims."

"THE LOST FOUND."

The visitor to the National Park will not fail to notice Mt. Evarts, as it towers above the Gardiner River near the Mammoth Hot Springs. That mountain has a history which for peril, endurance and diligent search, is not equalled upon the pages of fiction. Being anxious to obtain the true history, I was directed to find Jack Barronett, at the Mammoth Hot Springs. Mr. Barronett is one of the most famous and popular guides at the present time in the Northwest, and on my return from the Yellowstone Canyon, I found this gentleman in the office of Col. Weire, the general superintendent at the Mammoth Hot Springs. I introduced myself and my business. "Yes," said Mr. Barronett, "I can give you all the facts in the case. It was in the fall of 1870. General Washburn, surveyor general of Montana Territory, with a party of men, was exploring and surveying what is now the Yellowstone Park. It was the first party of surveyors who ever passed through it. Evarts was one of the party. They had finished their work, and were about to start through the forests for Helena. On the morning of their proposed departure, there was some discussion as to the route they should take. At the close of the conversation, Evarts, who was a man of strong prejudices, shouldered his gun and other equipments, and started forth alone in the direction which he had urged the party to follow. He evidently expected that the party would divide and a portion of them follow him. In this he was mistaken, for the balance of the party remained together and went off in another direction, supposing that Evarts would join them when he found they did not follow him. When night came on, and he had not made his appearance, they feared he was lost, and on the following morning began to search for him; but their search was a vain one. They continued it for several days until their provisions were nearly exhausted, and as a heavy snowstorm was raging, they gave their companion up as lost, and in order to save their own lives hastened for Helena by the way of the Fire Hole Basin and the Madison River. Upon their arrival at Helena, they reported the loss and probable death of their companion. The friends of Mr. Evarts immediately offered a reward of five hundred dollars to any person who would find his remains. I had just then returned from a trip to Mexico, and as they all knew that I was well acquainted in this country, they urged me to come in search of his remains. It was late in the season to make such a trip, but as there was a possibility of finding him alive, I promised to come. I took one man and a good dog. We came by Bozeman. There was then only one log cabin between Bozeman and this place — a distance of nearly two hundred miles. I searched for him fifteen days. On the thirty-eighth day that he was lost, there was an icy sleet falling. There had been two feet of snow on the ground during that time, but it had disappeared. This sleet was barely making the ground white; but I noticed that my dog had found some kind of a trail. By looking closely, I saw that something had dragged itself along upon the ground. I decided that some hunter had wounded a bear, and that it was trying to make its way up to the mountains, and out of curiosity I followed on. When I had trailed the wounded bear for a mile or more, my dog began to growl, and looking across a small canyon to the mountain side beyond, I saw a black object upon the ground. Yes, sure enough, there was Bruin. My first impulse was to shoot him from where I stood, but as he was going so slowly, I saw that I should have no difficulty in overtaking him, and crossed over to where he was. When I got near to it, I found it was not a bear, and for my life I could not tell what it was. It did not look like an animal that I had ever seen, and it was certainly not a human being. It never occurred to me that it was Evarts. I went up close to the object; it was making a low groaning noise, crawling upon its knees and elbows, and trying to drag itself up the mountain. Then it suddenly occurred to me that it was the object of my search. I spoke his name, but he paid no attention to the sound of my voice. I stooped down, and easily lifted him with one hand. Poor fellow, he was nothing but a shadow! His flesh was all gone; the bones protruded through the skin on the balls of his feet and thighs. His fingers looked like bird's claws. I carried him down to the Gardiner River, built a fire, made some tea, and gave him a spoonful. For many days and nights I watched over him, giving him a spoonful of nourishment at a time. He was delirious all the time. My hired man went down to the fort, and in a couple of weeks a physician and ambulance arrived. It was four weeks before we could move him, during which time I gave him my own care. He could never remember the experience of those thirty-eight days. He is now living in Washington, D. C., but has never fully recovered his reason. His friends refused to pay me because I found him alive, they saying that it was his place to pay the bills. He would not pay me because he said that if I had left him alone, he would have found his own way out. The mountain which bears his name is six miles from the place where I found him."

GENERAL HOWARD AND CHIEF JOSEPH.

"Yes," said J. X. Beidler, as he reloaded his pipe on the veranda of the hotel at the Yellowstone Falls, "old Chief Joseph of the Nez Perces and Gen. Howard had a great race through here a few years ago. They marched all through this Park. The soldiers largely outnumbered the Indians, but the latter killed all the white settlers they found and got away unhurt."

"Why didn't Howard catch up with them?" I asked.

"Well, you see," replied my companion, "it was in this way: Old Joseph had a big advantage. General Howard is a good soldier, but he is a man of principle, and never sacrifices principle, no matter what may happen. He is quite a preacher, too, and every little while he would feel called upon to preach; so he would stop his column and have a meeting or two. Old Joseph was a good soldier too, but he didn't do much preaching on that trip. Old Joe was a bustler and kept his warriors going, and thus escaped. Howard was all right. Of course his duty to the Government must not interfere with his duty to the Almighty," and old J. X. smoked on like a philosopher.

"Why is it," I questioned, "that our soldiers have not had greater success in fighting the Indians?"

"Lots of reasons," replied Beidler. "In the first place, the Government don't want the Indians killed. They are willing the soldiers should chase them, for that gives the red fellows a little exercise, and that makes them more healthy. They are willing that the soldiers shall be killed, but don't hurt the Indians. We have had but two or three officers who ever did kill the Indians, and they were all court-martialed and dismissed from the service. Not wanting to hurt the Indians, they rig up the soldiers so they cannot hurt them any way — put them on horses that cannot live out here or anywhere else without provender. Then they load them down with traps and gear. Then no soldier can shoot unless some officer with big shoulder straps gives the word. Then they can't move unless a horn blows. And if they happen to lose the horn, they send back to the States for another; and they cannot get the new horn until a committee of Congressmen decide whether the old horn was lost in a proper manner or not. And thus it goes."

"Did you consider Gen Custer a good Indian fighter?"

"Yes, but Custer's mistake was in this: He meant business, and he should have known that no man who killed Indians could remain in the United States service. It was just about as well for him to be killed where he was, for if he had completed the job which he undertook, and cleaned the Sioux out, the Government would have cashiered him, and that to Custer would have been worse than death."

"Do the musquitos ever trouble you much?" I asked.

"Oh, sometimes they are quite thick. I remember once when I was in an Indian village up near Fort Benton on the Missouri River. They got pretty thick one day. I was anxious to locate the sun so as to reckon the time of day, so I took a big lodge pole and punched up through them several times before I could get a glimpse of the sun."

Some one in the party whistled in a somewhat incredulous manner, and Beidler instantly wore an injured look upon his face.

"Beidler, tell us about that stage ride you had from Virginia City to Salt Lake City when you were express agent and shot the road agents," remarked one gentleman.

It required some little urging to get the old man's consent to relate it, but after a time he began: "Well, you see I was employed by the Wells and Fargo Express Company to ride inside the coach and guard the treasure. The road agents were thick, and scarcely a week passed without some passengers being killed and their dust stolen. On this particular trip I had over $40,000 worth of dust. I was armed with my revolvers and a double-barreled shotgun heavily charged with buck shot. There were two other passengers in the coach. The night was not very dark. Suddenly four men rode round the rocks, two on either side of the road, and covering the driver with their guns, ordered him to stop the animals and throw up his hands, which he did. I heard the rumpus, and stuck my old gun out of the window and fired both barrels before the stage fairly stopped. Both agents on that side of the road fell dead. The reports of the gun frightened the horses, and on they went at a breakneck rate. We reached Salt Lake all safe and sound. The road agents never troubled my coach again."

"How much dust did you ever know of being hauled at one load?" I questioned.

"Let me see," mused J. X. "There was one load hauled by four mules from Helena to Fort Benton for transportation down the Missouri River that weighed two and a half tons, and was valued at $1,500,000."

"What about the Chinese?" I asked.

"Worse than all the Indians we ever had," was Beidler's response.

"Who is to be our next President, Mr. Beidler?"

"Jim Blaine from Maine, and don't you forget it," promptly came the reply. And then continued this old Western admirer of the Maine statesman: "He is the only man in the country who has any ideas of his own, and who has the courage to say what he means. We will carry every Northern State for him in '88."

Of course I was about to state my doubts about some points embraced within the above statement, but the responses of approval to Beidler's remarks came so thick and fast from the gentlemen around me, that I considered discretion the better part of valor, and kept still.

GENERAL CONFERENCE OF THE METHODIST CHURCH OF CANADA.

MR. EDITOR: The General Conference has now been in session fifteen days, including Sabbaths. A great deal of business has been got through. If I am not mistaken, I told you of the lengthy debate which took place in connection with the federation of the colleges, which was pronounced to be one of unusual ability, and has afforded writers for the daily press a good theme for several articles. The wealthy laymen of Methodism will have a fine opportunity to display their liberality. There are several important objects for which munificent gifts will be in demand, and now in addition to all these, $450,000 is required for the erection of buildings for collegiate purposes. Some of the wealthy men of the church have already made liberal promises of what they intend to do. A college secretary will be elected to secure the amount required for the college, which will be labor enough to keep him so engaged as that he will "neither be unemployed nor triflingly employed."

Several notices of motion and special minutes were introduced. Rev. Dr. Potts gave notice that, seconded by Senator Ferrier, he would move that the name of the church be changed to "The Methodist Church of Canada." When the notice was brought up for discussion, Dr. Potts' motion was negatived. The following resolution awakened great interest. Rev. H. F. Bland, seconded by Rev. W. Galbraith, LL. B., presented a resolution which was accepted by the Conference, which was explained by Mr. Bland as referring to the now felt necessity of having trained workers, both male and female, for certain departments of work now neglected by the church. He especially desired to see some action taken towards training Christian nurses to take care of the sick in a way somewhat similar to the work which is done by the nuns of the Roman Catholic Church. Mr. Bland gave instances where the nuns had done good work for their church and among persons who should have the care from Protestant nurses. The Conference adopted the principle, and it is expected that Mr. Bland will give effect to this valuable scheme. The resolution passed is, "That in the opinion of this Conference the time has fully come when we should take a more active part in the training of Christian workers, both men and women, especially the latter."

An earnest appeal was made in the report of the committee on publishing interests, to give permission for publishing a weekly paper in Montreal, but neither the committee nor the Conference would sanction such a publication.

The next Conference is to be held in Trinity Church, now in course of erection in the city of Montreal.

Rev. J. Scanlon, of Ottawa, gave notice of a motion *in re* Sabbath observance.

On motion of Rev. S. Bond, of Montreal, authority was given to the editors of the Discipline to correct verbal inaccuracies in the publication of the new book soon to be issued.

The report from the committee on general superintendency recommending only one General Superintendent, started a lengthy discussion. Rev. James Curts, Judge Deacon, John Macdonald, esq., Rev. Drs. Parker and Sanderson spoke strongly in favor of having two, if not three, General Superintendents, and Rev. Dr. W. J. Hunter urged the adoption of the report of the committee to have only one. After more than two days had been occupied with the discussion of this question, it was decided that there shall be *two* General Superintendents.

An interesting episode occurred one day of this week. Dr. Potts introduced the venerable Dr. Rose, treasurer of the General Conference Fund, who was that day eighty years of age. As one of Dr. Rose's boys, he presented him with a gold-headed cane, and spoke in terms of eulogy respecting his venerable friend. Dr. Rose, who was received by the Conference standing, briefly replied, indulging in interesting reminiscences of his ministry from his commencement as a missionary to the Indians fifty-six years ago.

Respecting the Children's Fund the committee reported that "six out of the ten annual Conferences had practically abolished this fund. Several petitions were laid before the committee praying for its abolition, and only one for its continuance. Under these circumstances the committee did not see their way clear to recommend the continuance of the children's fund. Nevertheless, the committee could not recommend its abolition unless a sustentation fund be established in its place which will relieve weak and dependent charges. Inasmuch, however, as a committee on a sustentation fund has been appointed by the Conference, any recommendation was deferred until the committee on sustentation fund shall have reported. In case a sustentation fund shall be established, the committee are of opinion that the children's fund should remain in force under discipline as at present until the sustentation fund shall be in a position to distribute aid to needy fields." The report was received.

The report of the committee on Book Publishing interests was presented. It stated that Rev. Dr. Briggs had presented the report of the Western Book Room, and in regard thereto it was resolved that having examined the report of the Western section of the Book Committee, we beg to place on record our appreciation of the fidelity, diligence and financial ability with which the affairs of the book and publishing house have been managed during the past quadrennium. Regret was expressed at the resignation of Rev. T. Watson Smith, editor of the *Wesleyan*, and a resolution was adopted expressing regret at his ill health and assuring him of sympathy in his affliction, and appreciation of the great value of his past services. The *Christian Guardian* was recommended to the church as worthy of support. It was recommended that the prayer of the memorial from the Montreal Sunday School Association asking for the publication of a religious paper in that city, be not granted, as no financial guarantee in the prosecution of that work was given. The publication of a Hand-book of Discipline was considered premature. With respect to the memorials asking for the appointment of but one editor of the *Guardian*, and to have a certain amount of assistance, no change was recommended. The report was received.

Mr. G. D. Platt presented the report of the Memorial Committee, which recommended, among other things, that the General Conference adopt the principle of lay representation on the stationing committee to the extent of one layman from each district, to be elected in the usual manner. This recommendation was not adopted by the Conference.

Rev. A. Carman, D. D., was elected General Superintendent for eight years.

Rev. J. A. Williams, D. D., was elected General Superintendent for four years.

Rev. W. Briggs, D. D., was elected Book Steward for the western section, which he has held eight years.

Rev. S. F. Huestis was elected Book Steward for the eastern section, a position which he has held seven years.

Rev. E. H. Dewart, D. D., was re-elected editor of the *Christian Guardian*, a position which he has held seventeen years.

Rev. W. H. Withrow, D. D., was re-elected editor of the *Magazine* and Sunday-school publications. He has held the position for twelve years.

Rev. J. Lathem, D. D., was elected editor of the *Wesleyan*.

Rev. A. Sutherland, D. D., was re-elected missionary secretary, which he has held twelve years.

John Macdonald, esq., was re-elected missionary treasurer, which he has already held about twenty-five years.

Manitoba Conference wanted a general superintendent of missions for that country, and after a lengthy discussion, the Conference agreed to appoint such an officer. Several contended that the General Conference was multiplying its officers too rapidly. At a previous session Dr. Potts had been appointed secretary of the Educational Society, and the superintendent of missions would entail expenses on the Mission Fund which it could not bear, and would virtually take so much money out of the pockets of the missionaries.

The Conference at an early session sent a cordial letter of greeting to the Anglican Synod meeting in Montreal, and in a few days afterwards the Synod sent an answer equally kind and Christian. A deputation waited upon the Conference and conveyed the greetings of the Presbyterian body. A very kind fraternal letter was also received from the 68th Annual Conference of the Bible Conference in England.

Several memorials praying for an extension of the ministerial term to five years were received, and referred to the committee on the Itinerancy, and when that committee presented its report, to grant four years, a lively discussion ensued, which terminated by moving the previous question, and shortly before midnight the report was adopted by a small majority of votes.

The British colonies have always been remarkable for their loyalty to Queen Victoria. At an early session of the Conference it was agreed to send a loyal address to the Queen, congratulating Her Majesty on having been spared to see her jubilee year as Sovereign of England. The resolution caused a voluntary rising of the Conference and a burst of singing the national anthem, which was also sung when the address was read at a subsequent session.

The Dominion Alliance held its annual meeting in Toronto simultaneously with the General Conference, which sent a delegation to the Alliance, consisting of ministers and laymen representing all the Provinces in the Dominion.

ONTARIO.

Toronto, Sept. 16, 1886.

Our Book Table.

THE ELEMENTS OF PEDAGOGY; A Manual for Teachers, by Emerson E. White, A. M., LL. D. Cincinnati: Van Antwerp, Bragg & Co. 12mo, $1.17. Evidently a new era is opening upon the public schools. Manuals are now coming from the press upon the philosophy and the art of teaching. Something more than a knowledge of books is now required of the teacher. The school is no longer considered simply a form of remunerative service in which one can prepare for some other profession. The preparation of the teacher for his work is as necessary as for any of the learned faculties. It is now a science as well as an art. Several series of pedagogical works are in course of publication. The one of which we give the title above seems to have been judiciously prepared. It opens with a popular view of the elements of the mind, discusses the principles and methods of teaching generally, of special branches of instruction, and of instruction in morals. The author's views upon the question of religion in schools are presented in a few sentences, but are judicious and sensible.

Ticknor & Co., Boston, issue the fifth of "The Olden Time Series." This volume presents SOME STRANGE AND CURIOUS PUNISHMENTS. Nothing can give a more emphatic idea of the progress of civilization and the softening influence of the Christian leaven than the astonishing changes which have been wrought in the punishment of crime and the treatment of the prisoner. This volume has its amusing and its very serious side. Hanging in chains, the whipping-post and the tread-mill, like the stake, and trial by torture, are the shocking skeletons of the past centuries, simply hung up as curiosities.

BIBLICAL THEOLOGY OF THE OLD TESTAMENT, BASED ON OEHLER, by Revere Franklin Weidner. Chicago: F. H. Revell. 12mo, $1.25. The original work of Oehler is well known to theological students. The present is condensed from it, with such revisions as were required to make it symmetrical, and with the addition of certain correlated topics. The volume is one of a series of theological text-books in course of publication by the same author. The original work of Oehler is rather full for a class text-book, but none too ample for reference. The present volume seems well adapted to serve as a guide to professor and students in the class room, and has been tested by practical trial.

A FULL STATURE OF A MAN; A Life Story, by Julian Worth. 16mo. Boston: D. Lothrop & Co. $1.25. This is quite a natural story of our American life, without any sensational elements, but not lacking dramatic power. It is eminently a religious tale. The hero quite slowly and after persistent effort develops into an author, and a somewhat awkwardly managed friendship finally blossoms into a happy marriage.

An attractive book, every way, in its unique and tasteful exterior, in its neatly-printed page and in its bright stories, is A WHITE HERON, by Sarah Orne Jewett. Boston: Houghton, Mifflin & Co. There are nine of these charming short tales in the volume, which first appeared in the *Atlantic* and *Harper's Monthly*. They are worthy of their present beautiful and permanent setting, and will bear many readings. We have no more delightful sketcher of New England life in its different characteristics than Miss Jewett.

JESUS BEFORE THE SANHEDRIM; Translated from the French of MM. Lemann, by Julius Magoth, A. M. Southern Methodist Publishing House, Nashville, Tenn. This volume purports to give an account of the high court of the Jews and the personal characteristics of the members at the time of our Lord's trial. It also gives a review of this trial, showing that it was illegal in its procedure from beginning to end. It is an interesting *brochure*, which the New Testament student will read with pleasure and profit.

From D. Appleton & Co. we have EASY LESSONS IN FRENCH, ACCORDING TO THE CUMULATIVE METHOD; Adapted to Schools and Home Instruction, by Adolphe Dreyspring. The author has prepared a rudimental textbook of the same description upon the German, which has met with a very favorable reception. By repetition, through a great variety of questions on the same subject, the author seeks to impress the familiar words of common conversation upon the memory of the young student. Illustrations also are made to do good service. As a primer of French, it seems admirable. With a good teacher to pronounce in one's presence, the acquisition of colloquial French will be rapid. Without one, it is not impossible, but it will be slow and painful work.

The same publishers issue GREEK LESSONS, PREPARED TO ACCOMPANY THE GRAMMAR OF HADLEY AND ALLEN, by Robert P. Keep. This is an excellent drill-book for the young pupil in Greek, enabling him to become familiar, by constant application and practical lessons, with the principles of the grammar of the language. The volume was evidently prepared by an expert teacher familiar with the necessities of constant iteration and re-examination in the preliminary studies of a classic language.

From the same House we have, ELEMENTARY LESSONS IN GREEK SYNTAX, Designed to Accompany the Reading of Xenophon's "Anabasis," by S. R. Winchell, A. M. This is intended as a manual for class drilling in the fundamental principles of syntax — the rules relating to the different parts of speech and their inflections, with their exceptions. One thoroughly mastering this, will find advanced Greek comparatively easy.

The Appletons issue a valuable astronomical chart and text-book of astronomy, entitled ASTRONOMY BY OBSERVATION, by Eliza A. Bowen. This text-book enables the young student of the heavens to use the different instruments, and to become familiar, by personal observation, with the planets of our system and the families of stars in their various groups and at different periods of the year. It is an admirable manual, adapted to meet the condition of average pupils in our higher schools. There is a wonderful fascination in this study when it is fairly comprehended, even with quite young students.

MY PEARL, by Alida Gray. New York: Robert Carter & Brothers. 12mo, $1.25. This is an excellent book. In an interesting and eminently religious story, many of the chief incidents of which are strictly true, the duty and manner of keeping the Sabbath holy is inculcated. This divine day is the "pearl." The story itself will be read with interest, and its ably discussed considerations in reference to sacred time cannot fail to make a strong and permanent impression upon the mind of the reader.

From the same House we have a new and beautiful and cheap edition, in three stout 16mo volumes, of Dr. Hanna's LIFE OF OUR LORD. The set is now sold for $3. In a series of very instructive and impressive discourses on the leading incidents in Christ's life, brought out. The style is remarkably attractive. While not purporting to be a critical history, the writer incidentally meets the difficulties in chronology and in the record of events by the different evangelists. The portion of the work upon the days of Passion Week are particularly effective. To the pastor as suggestive of series of similar courses, to the Sunday-school teacher as an aid in impressing the Gospel story, and to the general reader as a delightful and spiritual recital of the lessons of Christ's life, this work will commend with special attractions.

Magazines.

The September *Century* greets its readers with a varied and excellent table of contents. A fine portrait of Lisz engraved by T. Johnson, forms the frontispiece, and is accompanied with an excellent paper, "A Summer with Liszt in Weimar," by Albert M. Bagley. Pleased with this visit, we try "Aeronautic Ballooning" with A. E. Moore, and are fully satisfied with his experiences and the "Balloon Experiences of a Timid Photographer," and are perfectly willing to believe that things as seen from aerial heights are as represented in the excellent illustrations that accompany these exciting papers. We take a "Glance at the Arts of Persia" with the help of Mr. S. W. G. Benjamin, who comfortably lolling in our armchair and run through "The Zoological station at Naples" with Emily N. Wilman, without the discomforts of an ocean voyage. John Burroughs' "Notes from the Prairie" have a delightful open door ring, and leave us in a fit mood to appreciate "A Song of a Mocking bird," "Lost Joy," "A September Violet," and "Undying Light," the poems of this number. The war papers we peruse with unusual interest, as they come from the pens of Generals Howard and Pleasanton, Col. H. B. Jackson and S. C. Bates. Mr. Howard leaves the hero of "The Minister's Charge" in a predicament from which he alone can rescue him, and he should have spared us a thirty days' needless anxiety on the poor fellow's account. Frank R. Stockton's "The Casting Away of Mrs. Lecks and Mrs. Aleshine" only whets our appetites for more. Kate Foote tells the only short story of "A Pistol Shot." The editorials and "Open Letters" discuss more topics than we have room to mention, but they are timely, and practical thoughts are given upon them. The fall campaign is well opened with the issue of this number, which falls in no respect behind scores of the brilliant issues that have preceded it. The October number will finish the 32d volume from the beginning.

Harper's for September opens with a fine frontispiece, "Saints in the Sun," Ocean Grove," which serves as an illustration to the continuation of Warner's "Their Pilgrimage," which is the first thing we turn to enjoy in this very attractive number, and enjoy it we do fully. The first paper is an art one by Theodore Child on "Ferdinand Barbedienne," and acquaints us with the method of working artistic bronze into statues, vases, etc. We are next introduced by Edward Brown to the "Working-men in the British Parliament," and a baker's dozen of the portraits of men who have made themselves, show marked character and intelligence, and we learn anew that these qualities win position and power in other countries as well as our own republic. "Brother Angelan" is a good story illustrative of Christian charity, from the pen of Harold Frederic. In "The Home Acre," E. P. Roe gives full directions for the culture of strawberries. Lewis F. Allen writes with knowledge and authority on "Short Horn Cattle," and from some of the fine illustrations given we learn how seriously straight lines and acute angles appear in the animal kingdom when they are least expected. A good instalment of Blackmore's "Springhaven" is given. The reform of railway abuses is the topic discussed by R. T. Ely in the third of his "Social Studies." We rest from deep thought or business troubles in "The End of a Love Match," and are then ready to greet the "Old Salem Sea Captains," to whom Col. T. W. Higginson gives us a pleasant introduction. Rear-Admiral Edward Simpson calls attention to our serious need of more "U. S. Docks and Navy Yards." Richard A. Proctor gives a characteristic essay on "The Central Engine of the Solar System." The editorial departments are well filled, and so are we, as we smile at the alderman's daughter who has not read "more than seventy or eighty of" Victor Hugo's works, while her friend has "only read '93," and we close the number.

St. Nicholas for September gives its host of young readers an admirable welcome-home-from-vacation number. The frontispiece is Sir Edwin Landseer's picture of "The Connoisseurs," and Mrs. Clement's "Stories of English Painters" is full of interest and famous pictures. "Under the Snow" is rather early, but a good poem. The girls will enjoy the continuation of "Nan's Revolt" and "Little Lord Fauntleroy," and the boys "A Lake George Capsize," as described by Edward Eggleston. There is a splendid engraving of the "Head of a Bison" in "A Rocky Mountain Hermit," and also of a wild sheep. Mr. Scudder's "George Washington" is deeply interesting. Mr. Trowbridge's "Kelp Gatherers" will first be read by many young readers, while the scholarly ones will enjoy "Wonders of the Alphabet." "The Brownies at Lawn Tennis" will delight everybody. "A Matter-of-fact Cinderella" is a bright-eyed maid, and pretty withal But we cannot name one-half the attractions of this charming issue, which is brilliantly illustrated.

The readers of *Wide Awake* need not be alarmed at the big dog and the Spanish title, "Los Compañeros," of the opening poem. "When Book Meets Book" is a curious title, but tells a good story. "Sunset" Cox contributes, in a French title, "L'Enfant Terrible Turk," and writes of Turkish babies. "Three Little Emigrants" is an illustrated poem. "The Crew of the Casabianca" continue their adventures. In "Royal Boys and Girls," we learn about the children of the Prince of Wales. The illustrations to "Youth in Twelve Centuries" are better than heretofore, but still poor. "In the Turtle Crawl" is a thrilling story by Helen Campbell. Mr. Brooks has a charming story of "The Little Lord Keeper's Goose," that all will enjoy. "Pamela's Fortune" will disappoint by the shortness of the instalment. Donald G. Mitchell is this month's "Pleasant Author for Young Folks." Mrs. Fremont continues her "Souvenirs of My Time," and there are still more attractions to be named than we have here mentioned; so get a copy and read them all.

The Sunday School.

FIRST QUARTER. LESSON II.

Sunday, October 10.

John 18: 28-40.

BY REV. W. O. HOLWAY, U. S. N.

JESUS BEFORE PILATE.

I. Preliminary.

1. GOLDEN TEXT: *"I find in him no fault at all"* (John 18: 38).

2. DATE: Friday morning, April 7, A. D. 30.

3. PLACE: Pilate's judgment-hall, Jerusalem.

4. PARALLEL NARRATIVES: Matt. 26: 57 to 27: 28; Mark 14: 65 to 15: 15; Luke 22: 63 to 23: 24.

5. CONNECTION: Peter's denial; the examination by Annas; the examination before Caiaphas at an informal meeting of the Sanhedrin; the insults offered to Jesus by the guards and attendants of Caiaphas; a second and formal meeting of the Sanhedrin, and the condemnation of Jesus.

II. Introductory.

Condemned and bound, Jesus was conducted, in the early morning, to Pilate's judgment hall. The priests had scruples, however, about entering, during the feast, a heathen abode — as though the whole catalogue of defilements could soil hearts as black as theirs! — and the governor, therefore, came out to meet them. He demanded "what accusation" they brought against their Prisoner. They had hoped to procure His condemnation on the mere decision of the council, and this demand disconcerted them. "Had He not been an evil-doer," they retorted, "we would not have delivered Him up to thee." Pilate replied, in substance, that if they had no specific and adequate charge, they might try the Prisoner themselves. But, said they in reply, the authority to put a man to death is no longer ours. Forced, therefore, to present a political accusation, they brought forth Jesus' claim to royalty; He professes to be the King of the Jews, they alleged, and tries to persuade the people not to give tribute to Cæsar. Impressed with the absence of anything in Jesus' demeanor or dress to support this charge in an earthly sense, and being acquainted, doubtless, with many details of His history, Pilate took the Prisoner aside in the judgment hall, and questioned Him privately, eliciting simply the admission that His kingdom was not of this world, and that He came to bear witness unto the truth. His followers did not fight with carnal weapons; every one that is of the truth would hear His voice and own His kingship. Pilate's nature had no response to doctrines of this kind. Half jestingly, and half contemptuously, He dismissed the subject with the question, "What is truth?" and went out to the priests. "I find no crime in Him," he declared to these accusers of Jesus. This acquittal excited a turbulent and clamorous repetition of the charges, during which Jesus preserved a dignified silence — even when Pilate, amazed at His strange composure, demanded of Him why He did not defend Himself.

Our lesson does not contain the episode of the sending of Jesus to Herod, and His return to Pilate, clad, by way of mockery, in an imperial robe. It takes up the narrative at the point where Pilate, referring to the custom at the Passover for the governor to release a prisoner condemned to death, tried to enlist popular sympathy in behalf of Jesus by asking the people if they would choose the King of the Jews for this act of grace. But the people had been secretly won over by the priests, by means of threats or plausible arguments, to demand the execution of Jesus, and they replied, therefore, "Not this man, but Barabbas."

III. Expository.

28. Then led they Jesus — R. V., "They led Jesus therefore;" "bound" (Mark), Annas and Caiaphas were not in the procession apparently. From Caiaphas — from his palace on the Temple mount. Unto the hall of judgment — R. V., "into the palace" (Greek, *prætorium*, "general's tent," or "head-quarters"). This palace was either the Castle of Antonia, on the north side of the Temple, or, more probably (Edersheim), Herod's magnificent palace on the western hill of Jerusalem, near the Jaffa gate. It was early — about 6 o'clock in the morning. They themselves went not into the judgment hall — R. V., "they themselves entered not into the palace." Jesus went in, and, quite likely, John. Lest they should be defiled, etc. — R. V., "that they might not be defiled, but might eat the passover." Their religious scruples would not permit them to contract defilement, but did not hinder their committing the most awful of crimes. It is difficult to determine precisely what made them so sensitive on this occasion. Undoubtedly, to enter a heathen house during this feast rendered a devout Jew levitically unclean until evening, but "eating the passover," as commonly understood, had already taken place — the evening before. The Revision commentators suggest that this meal had been interrupted by the proceedings against Jesus, and that the priests were anxious to hasten proceedings and go back and complete the feast; but it is better (with Edersheim and a host of commentators) to refer this "eating the passover," not to the paschal lamb, but to all the paschal sacrifices, especially to what was called the *chagigah*, or festive offering, which was offered immediately after the morning service of this first day and eaten on that day. Had the priests contracted defilement, they could not have offered the *chagigah*, and could have had no share in the festivities of the day.

The notorious fact that Italian bandits and murderers will make much of fasting, keeping Lent, confession, absolution, Virgin Mary worship, saint worship, and image worship, at the very time when they are arranging robberies and assassinations, is an accurate illustration of the same principle. The extent to which formality and wickedness can go side by side is frightful and little known. The Jews were afraid of being defiled by going into a Gentile's house at the very moment when they were doing the devil's work, and murdering the Prince of life (Ryle).

29. Pilate then (R. V., "therefore") went out unto them — in deference to their scruples. Pilate was the Roman procurator, the sixth (some say fifth) holding that office. His duties were to collect the revenues and administer justice. The right to execute sentence of death, which had been taken away from the Jewish tribunals after the deposition of Archelaus (A. D. 6), was vested in the procurator. The headquarters of this officer was at Cæsarea, but he usually came to Jerusalem, during the great feasts, to preserve order. Pilate's term of office lasted ten years (probably A. D. 27-36). What accusation bring ye against this man? — a truly Roman question. He had had private information that the accusers' motive in this case was one of "envy;" but he must have specific charges if he is to judge "this man."

The question seems to have startled and disconcerted them. Their procedure had been private; was of the very essence of proceedings at Roman law that they were in public. Again, the procedure before the Sanhedrists had been in the form of a criminal investigation, while it was of the essence of Roman procedure to enter only on definite accusations. The question would come upon them the more unexpectedly, that Pilate must, on the previous evening, have given his consent to the employment of the Roman guard which effected the arrest of Jesus (Edersheim).

30. If he were not a malefactor — R. V., "if this man were not an evil-doer." We would (R. V., "should") not have delivered him up unto thee. — Their reply was evasive, angry, and yet peremptory: *We* have settled the question of His guilt; we should not have troubled ourselves to bring Him to you, were He *not* a malefactor.

31. Then said Pilate — R. V., "Pilate therefore said." Take ye him (R. V., "take him yourselves") and judge him, etc. — He meets their "fanatical presumption" with "frigid sarcasm." You will not have Him tried according to Roman law? Then try Him according to Jewish law, and see what you will make of it. Don't come here browbeating me! It is not lawful for us to put . . to death. — He forces them to confess the humiliation which their victors had put upon them. There were cases later on, however, in which the Jews forgot the restriction — the stoning of Stephen, for example, and the execution of James.

If they will not make a specific charge, he will not deal with the case. Pilate, impressed probably by his wife's dream (Matt. 27: 19), tries in various ways to avoid sentencing Jesus to death. (1) He would have the Jews deal with the case themselves; (2) he sends Jesus to Herod; (3) he proposes to release Him in honor of the feast; (4) he will scourge Him and let Him go. Roman governors were not commonly so scrupulous, and Pilate was not above the average; a vague, superstitious dread was perhaps his strongest motive. Thrice in the course of these attempts does he pronounce Jesus innocent. Verse 39; 19. 4, 6 (Cambridge Bible).

32. That the saying (R. V., "word") of Jesus might be fulfilled. — See chap. 12: 32, 33; Matt. 20: 19. Signifying what death (R. V., "by what manner of death") he should die. — The Jewish method was stoning; the Roman, crucifixion. Says Ryle: "The previous verse distinctly points to the inability of the Jews to put Jesus to death, and the necessity of the Gentiles doing the murderous work. And John remarks that this was just what Jesus had predicted — that He would die by the hand of the Gentiles."

33. Then Pilate entered, etc. — R. V., "Pilate therefore entered again into the palace." He went in, apparently, to conduct a private investigation, Jesus being within in charge of the guards. According to Luke's account the priests had trumped up some charges: They perfidiously declared that Jesus had forbidden Jews to pay tribute to Cæsar, and had proclaimed Himself a king (Luke 23: 2). Art thou the king of the Jews? — The emphatic word is "thou" — *Thou*, without a single royal accompaniment, branded by your nation as a malefactor, dost *Thou* claim to be king?

There is that mixture of contempt, cynicism and awe in this question which we mark throughout in the bearing and words of Pilate. It was as if two powers were contending for the mastery in his heart. By the side of uniform contempt for all that was Jewish, and of that general cynicism which could not believe in anything higher, we mark a feeling of awe in regard to Christ, even though the feeling may partly have been of superstition (Edersheim).

34. Sayest thou this thing (R. V. omits "thing") of thyself? etc. — As though He would say, My answer must depend upon the meaning of the question. If you ask the question in the Roman sense, you ask whether I am the political king of the Jews; if in the Hebrew sense, whether I am the anointed, spiritual king — the Messiah. Did others tell you that I am king, or do you ask of yourself? Do *you* accuse Me, or do the *Jews* accuse Me?

It was necessary for Pilate to see that the Sanhedrists were trying to humbug him by means of a perfidiously-interpreted religious conception — by putting a false meaning on the Messianic claims of his prisoner (Lange).

35. Am I a Jew? — With true Roman scorn the governor disowned being a Jew, and, therefore, to having put the question in a Jewish sense. Says Schaff: "He proudly and indignantly repudiates all connection with Jewish expectations, which He despised as sheer fanaticism." Thine own nation . . . delivered thee unto me. — You are handed over to me by your own people and its religious chiefs as a criminal. What hast thou done? — Why is your nation so bitter against you? The priests bring no charge that I can act upon. Tell me yourself what the offense is.

Jesus spoke in such a way as might imply that Pilate had been taking counsel with the Jews about His case. Take counsel with them! The very suggestion of such a thing fills the governor's mind with disgust. "Am *I* a Jew?" What have I to do with so contemptible a race? Thine own people have delivered Thee to me. But for them and their wretched squabbles I care not. I make my appeal to Thyself. Tell me Thyself what hast Thou done? All tends to bring out the frightful degradation to which "the Jews" — the very flower of Judaism — have reduced themselves. A Gentile treats them with open scorn, and prefers the words of one brought before him as a malefactor to theirs (Revision Commentary).

36. My kingdom — "My" is emphatic — "the kingdom that is mine." Jesus makes no answer to Pilate's specific question. He goes back to the question of kingship. Pilate must be taught plainly that he *is* dealing with a king, and must also learn the nature of His kingdom. Is not of this world — in either its nature or origin; it is not political, and therefore requires no carnal weapons, and can have no collision with the Roman or any other nation. Then would my servants fight. — Had Mine been a worldly kingdom, I should have been at the head of a band of warriors who would have protected Me from the Jews. The "servants" may refer to the disciples, or to those who would have followed Him as a temporal prince. But now — "as the case now stands;" as you see for yourself that I am unattended. Is my kingdom not from hence — not material or visible.

Christ's kingdom, though not *of* this world, is yet *in* this world and *over* this world (Schaff). — Jesus brings before the Roman directly that truth for which his words had given the opening. It was not, as Pilate had implied, a *Jewish* question; it was one of absolute truth; it concerned all men. The kingdom of Christ was not of this world at all, either Jewish or Gentile. Had it been otherwise, He would have led His followers to a contest for His claims and aims, and not have become a prisoner of the Jews (Edersheim).

37. Art thou a king then? — colloquially, "so then you *are* a king, are you?" And we can imagine the curious, quizzing look with which the Roman regarded this strange, evidently harmless Being, whom he could not help respecting, although His ideas were incomprehensible, and, to him, fanatical. Thou sayest that I am a king. — The American Revisers prefer: "Thou sayest it, for I am a king." Lange translates, "Yes, a king am I." Jesus had not said that He was a king; He had only spoken of His kingdom; but Pilate had deduced from that that His prisoner claimed to be a king, and Jesus assures him that his deduction is correct — that He is a king. To this end was I born, etc. — R. V., "To this end have I been born, and to this end am I come into the world." That I should bear witness unto the truth — 2 Cor. 1: 20; Rev. 3: 14. In the domain of truth I am king. My incarnation and mission were for this object, that I should be enthroned Truth — revealing it, confirming it. Every one that is of the truth heareth my voice. — If you ask who are My subjects, who hear (obey) My voice, they are neither Jews nor Gentiles as such, but they include all who earnestly love the truth, all the obedient children of truth. Commentators also find in this passage that even Pilate had his chance of salvation. Says Lange: "This is the form in which He is able to preach the Gospel to this man in this position! If thou art of the truth, if the impulse of truth is the vital impulse that influenceth thee, thou wilt know Me, and art saved."

The earnest, convicted inquirer will at once feel that My voice answers his inquiries. Wherever, in all lands and all ages, there is a human soul that aspires to holiness, My voice will be to him a divine response; and thus My subjects are attracted to Me from all the world by a secret power that has nothing to do with warlike force (Whedon).

38. What is truth? — possibly, the impatient exclamation of a man who was either skeptical of the existence of any truth, regarding it as the will-o-the-wisp of wrangling philosophers; or, possibly, the "jesting," half-ironical exclamation of one, who while perceiving dimly what Jesus meant, had so little "kinship to the truth" in his own nature that he could not comprehend the subject, and was therefore indifferent to it. He went out — not waiting for an answer. But he understood the case now. Jesus evidently was no vulgar inciter to sedition; He was only a religious enthusiast, from whom Cæsar's kingdom could have nothing to fear. If he can, he will save Him. I find in him no fault at all (R. V., "I find no crime in him") — a judicial acquittal, by which he as a Roman governor should have firmly stood. [John is silent as to the torrent of accusations which followed Pilate's declaration (Luke 23: 5), and the remarkable silence of Jesus, who, just within the threshold, heard it all; also the sending of Jesus to Herod].

39. But ye have a custom. — When Jesus was returned from Herod, Pilate summoned the chief priests and people and informed them that Herod concurred with him as to the innocence of the Prisoner. He suggested, therefore, that they nominate Him for the customary act of grace at this festival. Evidently Pilate thought that this would cause a popular demonstration in favor of Jesus; that the priests were in the minority, and that the people would vote for His release. He reasoned that Jesus was certainly more popular than Barabbas. But he was caught here in his own net. The chief priests had been busy with the people plying them with arguments and making them believe that Jesus was an impostor. Release unto you the king of the Jews? — "unwise mocking bitterness" (Meyer).

It was a Passover custom for the Roman governor to release a prisoner, the choice being left with the people. Says Schaff: "It was designed to soften the Roman yoke. A turbulent people always sides with criminals condemned by hated rulers."

40. Not this man, but Barabbas — either Bar-Abbas, "son of a father," or Bar-Rabbas, "son of a rabbi." His name is given as "Jesus Barabbas" in three MSS. of Matthew. He was confessedly guilty of the very crime falsely charged upon Jesus — seditions. He was a brigand who had taken up arms against the Roman authority, and his insurrection had involved bloodshed.

IV. Inferential.

1. Hypocrisy is scrupulous as to rites and forms, unscrupulous as to right and law.

2. The upright judge is not content to begin a cause well; he ends it well.

3. Epithets are not arguments. Christ was *called* a malefactor — a charge which could not be proved; a shameful charge in the case of one who went about doing good, and who challenged His enemies to convict Him of sin.

4. At the bar of Pilate our Lord claimed kingship in the realm of truth; it is wonderful to read this claim in the light of what followed and of subsequent history.

5. The sincere inquirer after truth will not fail to find Christ and His kingdom.

6. They who are not of the truth are quite ready to sneer at it, or disbelieve in its existence.

7. It is one thing to pronounce Christ faultless, and quite another thing to be His follower.

8. We should not forget "the good confession" which our Lord witnessed before Pontius Pilate (1 Tim. 6: 13).

V. Illustrative.

1. JUSTICE.

I tell thee, there is nothing else but justice; one strong thing I find here below — the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich marching at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries to come for thy victory on behalf of it, I would advise thee to call "Halt!" to fling down thy *baton* and say, "In God's name, *no!*" What will thy success amount to? If the thing is unjust, thou hast not succeeded, though bonfires blazed from north to south, and bells rang, editors wrote leading articles, and the just thing lay trampled out of sight to all mortal eyes, an abolished and annihilated thing (Carlyle).

2. "WHAT IS TRUTH?"

It is the cold, sneering, skeptical interjection of a mere man of the world, who has persuaded himself that there is no such thing as truth, that all religions are equally false, that this life is all we have to care for, and that creeds and modes of faith are only words and names and superstitions, which no sensible person need attend to. It is precisely the state of mind in which thousands of great and rich men in every age live and die (Ryle). — As if he had said, What is the use of talking any more about this, for who can tell what the truth is? It is rather asked, half in pity, half in contempt, the question of the practical man of the world, to whom this conception of a kingdom built on truth and maintained without army or exchequer seemed but the baseless phantom of a harmless religious enthusiast (Ellicott).

3. THE TRIAL OF JESUS.

Dupin, in his tract on the trial of Jesus, has shown that, throughout the whole course of that trial, the rules of the Jewish law of procedure were grossly violated, and that the Accused was deprived of rights belonging to the meanest private citizen. He was arraigned in the night, bound as a malefactor, beaten before His arraignment, and struck in open court during the trial; He was tried on a feast day, and before sunrise; He was compelled to criminate Himself, and this under an oath of solemn adjuration; and He was sentenced on the same day as the conviction (Greenleaf).

4. NOT JESUS, BUT BARABBAS.

Even here at this juncture we have a lively illustration of the great Christian doctrine of *substitution*. Barabbas, the real criminal, is acquitted, and let go free; Jesus, innocent and guiltless, is condemned and sentenced to death. So it is in the salvation of our souls. We are all by nature like Barabbas, and deserve God's wrath and condemnation; yet he was accounted righteous and set free. The Lord Jesus Christ is perfectly innocent; yet He is counted as a sinner, punished as a sinner, and put to death that we may live (Ryle).

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

SEPT. 28, 1886.

APPLES — $1.00 @ 2.25 ℔ bbl.
BANANAS — $1.00 @ 3.50 ℔ bunch.
BARLEY — 35 @ 40c. ℔ bush.
BEANS — Medium, $1.50 @ 1.60; Pea, $1.65 @ 1.70; Yellow Eyes, 1 45 @ 1.55 ℔ bush.
BEEF — Mess, $8.50 @ 9.00; Extra Mess, 9.00 @ 9.50; Extra Plate, 10.00 @ 10.50 ℔ bbl.
BEETS — 40c. ℔ bush.
BUTTER — 14 @ 27c. ℔ lb.
CABBAGES — $3.00 @ 4 00 ℔ 100.
CANTELOUPES — Natives, $4.50 @ 5.00; Jerseys, 2.00 ℔ bbl.
CARROTS — 75c. ℔ bush.
CAULIFLOWER — $1.25 ℔ doz.
CELERY — $3.00 @ 3.50 ℔ box.
CHEESE — 11 @ 11 3-4c. ℔ lb.
COCOANUTS — $3.00 @ 5.00 ℔ 100.
COFFEE — Java, 11 @ 23; Maracaibo, 10 @ 12; Mocha, 18 @ 19; Rio, 10 @ 12c. ℔ lb.
CORN — 53 1-2 @ 54c. ℔ bush.
CORNMEAL — $2.30 @ 2.40 ℔ bbl.
DATES — 7 @ 8c. ℔ lb.
DRIED APPLES — 2 @ 3c. ℔ lb.
EGGS — 18 @ 23c. ℔ doz.
FIGS — 12 @ 18c. ℔ lb.
FLOUR — Michigan, $4.30 @ 4.45; Minnesota, 4.25 @ 4.50; St. Louis, 4.25 @ 5.20; Wisconsin, 4.85 @ 5.05 ℔ bbl.
GRAPES — 4 @ 7c. ℔ lb.
GREEN CORN — 75c. ℔ bbl.
HAMS — 12 @ 13c. ℔ lb.
HAY — $16.00 @ 19.00 ℔ ton.
LAMB — 8 @ 9c. ℔ lb.
LARD — 7 1-2 @ 7 3-4c. ℔ lb.
LEMONS — $7.00 @ 10.00 ℔ box.
MOLASSES — Barbadoes, 28 @ 32; New Orleans, 40 @ 5[illegible]; Porto Rico, 35 @ 37c. ℔ gal.
OATMEAL — $4 75 @ 5.20 ℔ bbl.
OATS — 36 @ 41 1-2c. ℔ bush.
ONIONS — $2.00 @ 2.25 ℔ bbl.
ORANGES — $7.50 @ 8.00 ℔ box.
PEACHES — $1.00 @ 1 75 ℔ basket.
PEANUTS — 5 @ 7c. ℔ lb.
PEARS — $1.50 @ 3.00 ℔ bbl.
GREEN PEAS — $1.20 @ 1.25 ℔ bush.
PORK — $14.00 @ 15.00 ℔ bbl.
POTATOES — $1.50 @ 1.62 1-2 ℔ bbl.
POULTRY — Spring Chickens, 19 @ 20; Fowls, 13 @ 14; Geese and Ducks, — @ 15c. ℔ lb.
RAISINS — Loose Muscatels, $2.00 @ 2.25; London Layers, 2.70 @ 2.75 ℔ box.
RICE — 5 @ 8c. ℔ lb.
RYE — 64 @ 65c. ℔ bush.
RYE FLOUR — $3.50 @ 3.75 ℔ bbl.
STRAW — Oat, $9.00 @ 10.00; Rye, 15.50 ℔ ton.
SUGAR — Crushed, 7 3-8; Extra C, 5 1-4 @ 6; Granulated, 6 1-8 @ 6 1-4c. ℔ lb.
SWEET POTATOES — $1.50 @ 2.25 ℔ bbl.
TEA — Greens, 18 @ 55; Japans, 20 @ 50; Oolongs, 18 @ 60c. ℔ lb.
TOMATOES — 60 @ —c. ℔ bush.
TURNIPS — 40c. ℔ bush.

REMARKS. — There is a steady, fair demand for Pork and Lard. Fresh Beef, Lambs, etc., remain about the same as last quoted. There is no improvement to note in Flour and Corn; trade is dull, prices are unchanged, and sales are small. There is a good demand for all fine grades of Butter, Cheese and Eggs, and prices still have an upward tendency. Beans of all kinds are having a fair sale, at unchanged prices. Choice grades of Hay are steady, and stocks are well sold up; fine new Hay brings nearly as high prices as old. The receipts of Potatoes are heavy, and choice lots are having a fair sale. Sweet Potatoes are firm at the above quotations. Apples and Pears remain the same as last quoted. Cape Cranberries sell at the rate of $6 ℔ bbl, and other varieties are selling at $3 @ $4 ℔ bbl.

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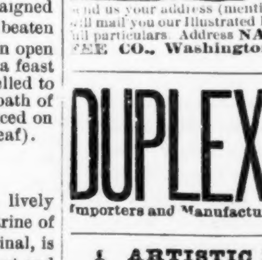
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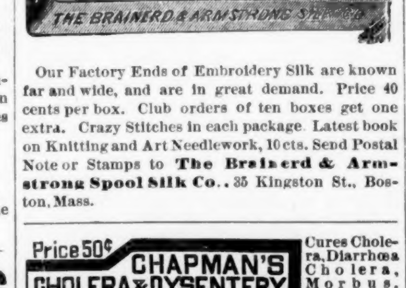
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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.]

Zion's Herald.

WEDNESDAY, SEPT. 29, 1886.

The test of Christian experience is the ethical fruit it bears in the life. The emotion which leads one to obey Christ's Sermon on the Mount, must be genuine. "For this," says St. John, "is the love of God that we keep His commandments."

A man of strong faith will never indulge hard, bitter thoughts of God. In deep trouble he may be tempted to give place to such thought, but though the eye of his faith discerns no star, he will not yield. In the darkest hour of his spiritual midnight he will cling to God's love, saying, "Though He slay me, yet will I trust in Him." He will speak, also, to his depressed soul, saying to it, —

"Through the dark night lie still; God's faithful grace
Lies hid, like morning, underneath the sea;
Let thy slow hours roll on, like those weary stars
Down to the level ocean."

And while he thus waits and trusts, God works in his behalf. Presently the morning breaks, the clouds fly, the sun arises, and his heart is glad!

A recent number of the *Dublin Review*, a Roman Catholic organ, affirms that "deliberate doubt on the truth of his [the Catholic's] religion" is "an immeasurably greater calamity" than "idleness, frivolity, gambling, sensuality," or "all put together!" Taught this immoral doctrine, is it surprising that the Irish Catholics are so generally idle, frivolous, and fond of drink? or that when they come to this country they furnish our drinking saloons with customers and our prisons with criminals? Nor is it at all remarkable that the *Review* maintaining this theory, contends that ignorance "is a powerful preservative against apostasy." The most remarkable thing about these assertions is, that they are published to the world in the nineteenth century!

Every man is at liberty to sin, to quaff the cup of self-indulgence to its dregs. But no man, having sinned, can view his transgressions with self-approbation. Not self-approval, but self-contempt, is the effect of sin. This sense of sin in quickened but unpardoned sinners is expressed with painful strength by the poet Shelley, who, in his "Queen Mab," says of the victims of sin,—

"Each one reels
Under the load toward the pit of death,
Abandoned hope and love that turns to hate,
And *self-contempt* bitterer to drink than blood."

Thus the wine of sin is destined to become the bitter gall of self-contempt, and this, if the sin be not forgiven before death, will be the sinner's drink forever, since when he rises from the dead, he will "awake to shame and everlasting contempt."

The Abbé Roux, a recent French writer, well says that "a poplar leaf can hide the sun from our sight; the slenderest terrestrial care hides God's shining immensity." Was it not because of men's disposition to place the petty interests of this mortal life so near to their vision as to shut out of view their highest concerns, that Jesus so earnestly entreated His disciples "to take no thought for the morrow?" Alas! for the folly of the man who permits the little "poplar leaves," the perishing concerns of a passing hour, to keep him from beholding the divine beauty of Christ and the imperishable glories of immortal life! Should these earthly baubles keep him to the last from the life of faith, with what remorseful pangs will he cry out from the darkness eternal, "Woe is me that I suffered the things that charmed only for a fleeting hour to rob me of the bliss of the everlasting life!"

Speaking of that admixture of meanness and triviality with nobleness and heroism which is visible in the lives even of men whom the world delights to honor, Hawthorne quaintly observes that "Life is made up of marble and mud." He then claims that "poetic insight is the gift of discerning, in this sphere of strangely mingled elements, the beauty and the majesty which are compelled to assume a garb so sordid." So far as the "mud," that is, "the meanness and triviality," stands for actual and willful sin, we demur to the assertion that its presence in any life is "compelled." So far as it stands for human weakness, infirmities, and belittling idiosyncrasies, it is consoling to know that, not "poetic instinct" alone, but also that divine pity which is of infinitely higher importance, discerns the beauty and majesty of Christian virtue which are often partially concealed from mortal eyes by human weaknesses. David, whose really grand and princely character was sadly tarnished on occasions by meanness which was criminal, seems to have felt this when he speaks of the father-like pity of God as a rill gushing from his knowledge of the frailty of human nature. "For He knoweth our frame," he exclaims; "He remembereth that we are dust!" Yes, God sees the diamonds of real faith and genuine love shining through the weaknesses which dim their splendor. He is not a harsh Judge seeking cause for pronouncing sentence, but a pitiful, long-suffering Father, seeking to save. This *is* consolation indeed. Yet, let no man dare to presume and make God's pity an excuse for deliberate sin, seeing that to sin that grace may abound is not a pardonable weakness, but a most grievous offense, and an evidence of loathsome depravity. Of him who commits it Paul affirms that his "damnation is just!"

A GAIN NOT TO BE OVERLOOKED.

When it is said that the prohibitory law is not executed in States where it has been enacted, the affirmed fact is uttered in a desponding or an exulting tone, according to the sympathies of the speaker, as if, in reality, nothing had been accomplished by this pronounced legislation. Of course this is *not* a fact in any one of the States where a so-much-to-be-desired consummation has been reached. In them all there are cities where alcoholic liquors can be bought, and where a breach of the law is winked at by the magistrates. There is, also, more or less difficulty in hastening appealed cases through the courts. But this is equally true of the law against gambling. While the legal disfranchisement of liquor-selling will not put an entire end to the illegal traffic in it, an amazing gain is secured by obtaining a prohibitory law.

Certainly, the law will not execute itself, but it will do this — it will make crime seek to hide its face; it will strip the flaunting symbols from the saloon; it will hurry down the enticing signs from a thousand stores; it will drive the business, like gambling, into hiding-places and concealed dens. We recollect the time, under the prohibitory law in our own State, when not a sign inviting the purchase of wines and stronger liquors was to be seen upon our streets. In Portland and Bangor, the large cities of Maine, where it is affirmed that any one wishing to buy liquor for a drink can be readily gratified, you may walk for hours through the streets, even in the most uninviting districts, without finding suggestive signs and open advertisements. There are criminal instincts and cunning that enable a law-breaker to find his opportunities, however hidden from the open light of day, but the brand of crime is upon the place and upon the visitors that frequent it.

It is something astonishing to see the multiplication of drinking places in our city. A change in an important railroad station suddenly transforms all the neighboring streets into saloons and wholesale liquor establishments. An industrious provision dealer, who for many years had paid all that he was asked for the rent of his store in that vicinity, when he goes to renew his lease, finds that, without giving him an opportunity to hold his position, the place has been rented to a liquor-dealer at an advance of $500 a year. Everywhere, in the business portions of the city, and even among our residences, the man with a morbid appetite, the thirsty man, the somewhat wearied and exhausted traveler, is assaulted with tempting solicitations to assuage a clamorous appetite with a subtle poison. The simple sweeping off of these signs and window pictures, and the wiping out of drinking advertisements from the daily newspapers, is of itself an amazing advance in the temperance reform.

Of course it is significant, in all these prohibitory States, in spite of all the assertions that prohibition does not prohibit, that license, high or low, is better, that the men who are aroused to a pitch of frenzy and are putting forth every possible effort to evade the law and to secure its repeal, are the beer and whiskey dealers. They are quiet under the old *régime*. License gives the great concerns a monopoly of the frightful business, but they are desperately affected by this sweeping statute, and especially when it is, in a measure, taken out of politics and placed in a State constitution. It is then that resistance becomes so violent as to give us martyrs, like Haddock, to the reform. The great parties are tampered with, bribed and threatened. The newspaper press is bought up, and we have successions of articles, editorial and contributed, upon the unconstitutionality of the law, upon the folly of legislating against appetite, upon the impossibility of executing, in cities, a prohibitory statute, upon the more ready success of a measure supervising and restraining the sale, that the druggists will sell when the saloons are closed, and upon the affirmed fact that we have law enough if it were only executed. Any thoughtful person can see that nothing awakens so loud and persevering a cry as a movement, even, to permit the people to decide for themselves, by a ballot, whether they will have liquor-selling and drinking made illegal, except when used as medicine.

But there is another consideration. Having once made the murderous business a crime, the work of the reform is greatly simplified. There remains only one thing to be done, and it will be much easier to secure unity of effort among the friends of the movement to accomplish this. We have but to secure the execution of law. The struggle will not be over. The bitterest portion of it may remain, but there will be no longer a division of sentiment as to what must be done. The law is to be executed. If one set of magistrates will not do this, others are to be chosen. If city authorities rebel, a State police must be organized. The men that push the fight will suffer, perhaps, in character, in business, and, possibly, as several times of late, be exposed to the peril of their lives. It requires nerve, even now, to break into gamblers' dens, and it may demand more to break up these outer courts of hell — the drinking saloons. The simply making gambling illegal, has gone far to limit the spread of what was, a half century ago, an appalling evil. It is a great step towards the destruction of the drinking habit to place the mark of the prison upon every place, wholesale or retail, where it is sold for beverages.

OUR ENGLISH LETTER.

The "Minutes of the Methodist Conference lately held in London," are just published in a crown 8vo. volume of 504 pages. Not many years ago, a volume of 150 to 200 pages was ample space for the yearly record of its proceedings; but the Conference is so much organized, and so many details have now to be printed, that each year furnishes a portly volume. All the Minutes of the last century are comprised in a single book. Since about 1820 these yearly records have been regularly expanding. Up to 1870, it was customary to reprint the Minutes in one uniform size, of which twenty volumes are now in print. These each include two, three, or more years, but latterly the annual record makes a volume of 500 pages, so they are not now reprinted. The price of this annual is two shillings, and, as books go, it is a cheap volume. Some of its items will interest your readers, and it is most appropriate that the oldest Methodist newspaper in the world should faithfully chronicle the leading proceedings of the original Methodist body in the world.

This is the 143d Annual Conference since the first, held by Mr. Wesley in 1744, when only ten or eleven persons were present, and six of them were clergymen of the Church of England. During the sittings of the late Conference, no less than twelve hundred Methodist ministers were in attendance, being by far the largest assembly of Methodist preachers ever held anywhere. The legal members of the Conference consist of only 100 preachers, selected according to Mr. Wesley's Deed of 1784. To this body nine new members have this year been added to complete the legal number — the vacancies caused by death or superannuation. These vacancies are filled up alternately by seniority, and by nomination from the ministers of fourteen years' standing in the ministry. Thirty-five young men were received into full connection and ordained for the work in England, and nearly as many for the foreign work, with seven in Ireland. No less than 112 young men were received on trial for college training, but all these will not enter the ministry. Some break down in college work, not being strong enough for the mental strain. These were selected out of 160 sent up by the district meetings. Nearly thirty become supernumeraries, in addition to twelve others who rest for one year; among the latter is the learned Dr. W. B. Pope, whose recovery is so nearly hopeless. His professorship has been conferred on Rev. Marshall Randles. The deaths are recorded, with brief characteristic sketches, of thirty-two ministers in England, eight in Ireland, and six on foreign stations. Many of these were venerable for years, some were only in the prime of life, but the average years of a Methodist preacher are from sixty to seventy. Eleven ministers have retired from the body from various causes, three of them from moral failure, one of whom has taken refuge in America. The Minutes show 891 circuits in the English and Irish Conferences, 244 circuits on foreign mission stations, 17 in France, 128 in the South African Conference, and 56 in the West India Conference. The official return of the number of members in society is as follows: —

In Great Britain, 1886,		412,384
" " " 1885,		413,163
Decrease,		779
On trial in Great Britain,		28,531
Number of deaths as reported,		5,375
Number of new members reported,		45,230
Members in junior society classes,		47,953
Do. in 1885,		44,527
Increase,		3,426

The following are the totals: —

	Members.	On trial.	Ministers.
In Great Britain,	412,384	28,531	1,607
In Ireland,	24,644	725	173
Foreign Missions,	30,924	4,274	221
French Conference,	1,502	76	28
South Africa,	23,547	8,611	119
West Indies,	43,317	1,807	67
	536,408	44,024	2,215

The following is the resolution of the Conference respecting the delegates from America: "The Conference accords a respectful and cordial welcome to Rev. Cyrus D. Foss, D. D., LL. D., one of the Bishops of the Methodist Episcopal Church of the United States of America, and Rev. Albert S. Hunt, D. D., the delegates of the General Conference of the Methodist Episcopal Church; and having listened with pleasure to their powerful and eloquent addresses, renews the assurance of its high esteem and regard and best wishes for the continued spiritual prosperity of the church of which they are distinguished representatives." A similar resolution was adopted with regard to Rev. Dr. A. Sutherland, the representative of Methodism in Canada.

In addition to the 891 circuits numbered consecutively, there are others not numbered, because they have not provided a residence for the minister. Ministers appointed to such circuits have not all the privileges conferred on others of the brethren; they are under the direction of the chairman of the district.

It is understood that the Book Steward is at liberty to commence an experiment in the way of colportage, so as to increase the sale of the connectional literature, and especially to promote such sales in villages and neglected places where books are not easily obtainable. This new departure is mainly due to the efforts of Rev. Thomas Champness, one of the most earnest of the connectional missionaries in the home districts. Colportage has become an extensive business at Mr. Spurgeon's Tabernacle, and Methodism has still larger facilities for making such an experiment a great success, seeing that most of the preachers are above being booksellers; but in Mr. Wesley's days the itinerant preachers were all booksellers for the Connexion. Some time since, a new edition of the Conference catechisms was prepared and published, the Scripture texts being taken from the New Version of the Bible. This has been found to be so very unacceptable to the Methodist families and schools, as to be almost useless; so a new edition is to be immediately prepared with texts from the Authorized Version, and occasional references, in brackets, from the Revised Version, to which the letters R. V. are to be added.

Another question brought before the Conference was, the relation of baptized children to the church. This opens a wide field for discussion. It has been under consideration for several years in the Irish Conference, and by them was referred to the brethren in England. It has been sent back for the consideration of ministers in the district committees, who are to report next year. The question at issue is, Shall the baptized children of Methodist parents be considered as members of society, and counted as such? And shall they be admitted to the Lord's Supper? The question is not likely to rest until an affirmative answer is given. It will have to be determined with safeguards.

There is a record of four gifts to the Connexion of trust property, namely: to Mrs. Crowe for the gift of a chapel at Penrith of the value of £800; to Mr. Harvey Foster for the gift of a Mission Hall near Sheffield, value £2,246; to Mr. John Lee Booker for the gift of a chapel near the city of Lancaster, value £250; and to Mr. J. Neeld Sykes, for the gift of a minister's house near Hodder's field, value £800. The new mission scheme for Manchester, and the proposed new chapel for Epworth, are both referred to a committee to promote these objects during the year. One resolution of the late Conference is a cause of regret to many London Methodists, namely, Methodism in the city of London has practically ceased to exist. From the close of the last century, and right on to the present time, or rather to the late Conference, Methodist worship has been conducted in one or more places within the city boundaries; the Conference has appointed a committee to make the necessary arrangements to transfer the members of the City Society to the City Road circuit. This they will not be able to accomplish, as already some of the members have left Methodism and joined churches near their homes in the city. It seems almost cruel that in the richest city in the world, no arrangement can be found practicable for sustaining Methodist preaching, and a Methodist society, within its boundaries. For six or seven years services have been held in a warehouse, but at so great a cost in rent, that the money can be found no longer; so it has ceased to exist, and no minister has been appointed there, for the first time in this century. For ten or twelve years there has been a prosperous Y. M. C. A. in connection with the City Society. That, too, must cease to exist, but such of the members as desire, may join a similar society of more recent date established at the City Road Chapel. A great light is thus gone out in this city. At the last service held in the City Chapel, Bishop Thomas Bowman and Bishop E. O. Haven were present at the close, taken there by the writer. They had a sad interview with the pastor, who has since been a prominent missionary in South Africa — but Methodism in old London is gone!

GEO. JOHN STEVENSON.

EDITORIAL COMMENT.

Last week the city was largely given up to the entertainment of ten or twelve thousand Odd Fellows, so-called by their society name, but evidently thrifty and eminently respectable citizens from all portions of the country. They had the freedom of Boston in the most courteous forms, and improved their time with evident enjoyment in looking up all its points of interest, ancient and modern. Wednesday was an exceptional day — beautiful, with an invigorating air. This was their hour for a grand parade. The streets were not only given up to them, but were lined with eager and patient spectators, as were the doorways and windows of houses and stores along the route. The procession was a large and very fine one. The regalias were striking, and the marching drill a spectacle of much interest to tens of thousands of observers. The State and city authorities honored the parade with an inspection at the State House and City Hall. The visitors seemed to enjoy their sight-seeing and social intercourse in the Yankee metropolis with great relish. A singular and sad event marked the march in the sudden death, by heart complaint, of one of the members from Newburyport. "In the midst of life we are in death."

It will be an ominous day when a breach of trust, involving much or little money, ceases to attract attention, or when, from its often occurrence, the sensibility of the community seems blunted, and it is looked upon as one of the incidents to be expected in business life. There has been in the past few weeks a terrible succession of these events. They have all been of a character to startle the community. The men who have gone down with a sudden crash, greatly disturbing public confidence and causing indescribable domestic and social distress, have all enjoyed the unbounded trust of the community, have been surrounded with the strongest social restraints, and enjoyed the most favorable opportunities for honest and honorable business prosperity. The very confidence placed in them betrayed them into the earliest acts of the criminal use of trust moneys. Conscience was stilled with the assurance that everything would ultimately be made all right. One crime can never stand alone, but always creates the necessity for another. After the voice of conscience has been once stupefied, its utterances for a time become less pronounced, until the day of reckoning comes; then the inward retribution that visits one who has voluntarily and with full knowledge of the heinousness of the act sinned at once against God and his fellow-men, is more dreadful even than the outward punishment. When to this is added the shame of exposure, the blight brought upon an unoffending family, the misery occasioned to dear friends, and the horror of a criminal's cell, it is not wonderful that strong men break down, and that some anticipate a public disgrace by capital punishment at their own hands. First came the awful catastrophe and suicide of Mr. Gray. Then Mr. Snelling, whose home was a palace on Commonwealth Avenue, whose family, social and religious relations were of the highest character, leaves his earthly paradise for a seven years' term in the State Prison. Just at this hour, a leading banker of Portland, too implicitly trusted, a man of rare business insight, a leading church member of remarkable abilities, often called to address religious conventions and even to occupy the pulpit, happily married, with a beautiful family growing up around him, is suddenly discovered to be a defaulter to a large amount, and liable to follow his Massachusetts predecessor to the prison. We are not surprised to read the announcement that his family is wild with agony over the event. We have not ceased to read the fresh incidents connected with this occurrence, which has appalled the city of Portland, when the daily press brings the startling announcement from Hartford, Conn., of a new defalcation, to a large amount, and that the supposed millionaire, Mr. Bartholomew, has fled to Canada. He had only been preceded by a few weeks by the flight of another from the same city, whose embezzlement had possibly precipitated the revelation of his own fall. What a sad list of names, all pilloried within a few weeks — Snelling, Gray, Plunkett, Gould and Bartholomew! All these were men enjoying the highest human environments, and nearly every one of them the stronger defences of the Christian Church. They were not arrant hypocrites. God only knows the agonies they have suffered during the protracted period of temptation. They yielded to the tempter, and lost their hold upon the Divine Hand. "Let him that most assuredly standeth take heed." These men had no compensation for their sin. Comfort went out when crime came in. The way of the transgressor all the way along is hard, and the wages of sin is death. The most endurable element in the punishment which falls upon these men is going to prison. The terrible ruin which they have wrought, and the wrong they have done, is the gnawing worm whose pain has no intermission.

The new theological movement in the Congregational Church is becoming a very serious and even perilous question. It is passing out of the region of theological speculation and discussion, and entering upon a very practical and immediately urgent era. Efforts have been put forth to keep it out of the ensuing meeting of the American Board, but it cannot help making its appearance. It has become an important and imminent matter of vital debate and peremptory decision. Up to the present hour, the discussion has connected itself with the settlement of local pastors, with the appointment of members of the Andover faculty, and with an extended and generally very courteous debate in periodicals and newspapers. Now it strikes a sensitive nerve which vibrates throughout the whole connection. In the examination of young ministers offering themselves as missionaries to the American Board, the question appears in its most agitating and divisory form. A portion of the prudential committee, with Dr. Alden, the home secretary, has made the question of a belief in a second probation prominent in the personal examination of candidates. An affirmation of such a belief or hesitation here, even when other objections have not been raised, has been made the occasion of the rejection of several quite earnest and devout young men. The revised creed of the Congregational churches, accepted somewhat generally a few years since, and quite pronounced in its utterance against a second probation, has been offered as a test of the orthodoxy of applicants. One greatly embarrassing feature is that there is not a harmony of judgment in the executive committee of the Board itself in the matter of requiring such a test. The latest decision, which is the most serious and disturbing in its character of all, is in reference to Rev. Robert A. Hume, a returned missionary of the Board, a young man of marked ability and piety, of great usefulness in his field, the son of a missionary and the brother of two others. In an earnest and devout address at the late alumni dinner at Andover, while warmly pleading for volunteers to the mission work, he expressed his sympathy with the eschatological views held by the faculty of that institution, and thought they would aid him in relieving the agony of new converts in his Indian field, in reference to their deceased relatives, as he could intimate a good hope that they would still have an opportunity to see the world's Saviour and experience the blessings of His Gospel after death. On account of the utterance of these sentiments, the committee has refused him permission to return to his work. This has naturally created no little excitement. It makes the decision of the question by the Board, as to the power and policy of the committee, an absolute necessity. For the moment it awakens much bitterness of discussion and perils the work of this noble and world-embracing organization. Christians of all the evangelical churches may well join with them in prayer that the God of all grace and wisdom and love will lead to a satisfactory and just decision of this serious and perplexing matter. The *Congregationalist* of last week devotes a large portion of its columns to the discussion of the merits of the question. One paper only, that of Prof. Smyth, of the Andover faculty — a very able one — defends the new theology, and protests against the action of the committee. The others are pronounced in its defence, and in the assertion of the unscriptural character of the new theory, and the evil results that must attend the propagation, at home and in the missionary field, of its interpretation of the "last things."

Our reference to Mr. Hume is founded upon positive statements in the *Christian Union* and Boston *Advertiser*. Since writing the above, we notice an apparently authorized intimation that the case of Mr. Hume was not decided, but simply postponed.

Personal and Miscellaneous.

Rev. Dr. Wm. H. Milburn, the blind Chaplain of the House of Representatives, gives a very interesting "Glimpse of Northern Illinois," in the last issue of the New York *Observer*. Few men with a full vision see so clearly and discriminatingly as our eloquent blind friend. "What a Blind Man Saw in Europe," has been the wonder and delight of thousands who have listened to his instructive and entertaining lectures.

The excellent brethren who believe that the next august event in the world's history is to be the second personal appearance of our Lord and Saviour, will hold a Bible and Prophetic Conference in the city of Chicago, Nov. 16-20. The call is signed by Rev. Drs. J. H. Brooks and A. J. Gordon, Bishop Nicholson, Dr. Nast, Rev. G. C. Needham, and others.

Dr. Howard Henderson, pastor of the 61st St. M. E. Church, New York, will be in New England from Nov. 1 to 10, and will take lecture engagements on liberal terms for either "Swords of Grant and Lee," "Humors of Southern Army Life," or "Girls, Grave and Gay." Dr. Henderson was an officer in the Rebel Army, but his lectures are flatteringly received in the North. His address is 223 East 61st St., New York city.

Below is a model letter, in spirit and expression, from a subscriber whose article had been returned: —

"I was not surprised at the return of my manuscript, reviewing the irreverent article of ——— on faith cure. It is not the first time I have been refused a hearing in ZION'S HERALD; it may not be the last, though I hope it may. I have been a diligent reader of the paper for more than fifty years, a subscriber to it much of the time since of age, have worked for its circulation, am still a subscriber, and still at work in its behalf; and it is my intention to continue its subscription, and to labor to extend its circulation until it becomes more sprightly. Although it is an old paper, I do not wish to see it go to seed. I am somewhat advanced in years, but I hope to live long enough to be able to say to those whom I am trying to induce to subscribe for it about this way: 'It is a good religious family newspaper, a live paper, its columns are open for the discussion of all important questions by the laity as well as clergy, all have an equal chance, and it is full of interesting and profitable matter. Its editor, though a pious man, is not afraid of his own or anybody's else shadow.'"

To all of which the present editor heartily says, Amen!

In the often-repeated charge, that the Methodist denomination falls far behind the sister churches in her charitable gifts — a Methodist writer having lately stated that we give but fifty cents a member, while the Presbyterians give two dollars, the Congregationalists three, and the Episcopalians one dollar and fifty cents each — Chaplain McCabe, in the *Northern Advocate*, in a characteristic article, shows that, while some of the other denominations exceed our *per capita* for missions, reckoning all our annual appropriations, we are far in advance of the best. Last year the summing up of Methodist contributions reached the amount of $19,641,387. The great Presbyterian body gave, for all purposes, according to the report of the General Assembly for 1886, $10,592,331. We do not give enough, but we are not left behind by our brethren of the other churches.

We are constantly reminded in these days how far back this portion of New England dates in the country's history, by the celebration of quarter-century anniversaries. Harvard College is just on the eve of such an hour. The beautiful adjoining town of Dedham had a remarkably fine public recognition of its two hundred and fiftieth birthday on Tuesday of last week. The addresses, procession, dinner, and speeches were of a very high and entertaining character. The remarks of Gov. Robinson on the occasion were peculiarly felicitous, even exceeding his usual very apt and able short speeches. The body of the address was a rarely eloquent appeal for a conscientious and patriotic discharge of the duties of citizenship, the faithfulness of the fathers in this respect affording a fine text. It should be published separately and circulated throughout the Commonwealth as a tract for the times.

We rarely ever read a newspaper letter pretending to state facts, exhibiting greater ignorance, stupidity and absolute perversion of the truth, than the contribution of a "regular" New York correspondent to the Boston *Herald*, of Monday, Sept. 21. It speaks of the Book Concern as the headquarters of the Protestant Episcopal Church (!), and declares that after consultation, the Bishops had directed Dr. Buckley to set forth the law of the church on the temperance question, the purport of which was to be mandatory upon the denomination in reference to their votes in the coming elections. It inhibited their casting their ballots, so the writer says, for any party but the National Prohibitory. The writer then sagely discusses the probable effect of such a vote upon the approaching elections. Now our Bishops hold no such relation to the *Christian Advocate*; they never give such orders or advice to the officiary or to the church at large. The views presented are not even in accordance with their sentiments, or with the laws of the church. Dr. Buckley would never receive such a command. He never expressed the opinion attributed to him, but just the opposite. Every Methodist in the land will vote in accordance with his own judgment, and there is no earthly authority to question his right, or to discipline him for the act. There will be as wide a diversity in the votes of the Bishops, editors, secretaries and laymen of the Methodist Church, as among our citizens at large.

Rev. L. P. Cushman, presiding elder of the New Orleans district, of the Louisiana Conference, left for his Southern work on Monday. He has been passing his vacation very busily and usefully in this vicinity, in presenting the claims of his important field. We are sorry to say that he leaves Mrs. Cushman in a very precarious state of health. The sympathies and prayers of many friends will be proffered in his behalf.

Just as we are going to press, we are called upon to announce the death of Hon. Sylvester Littlefield, a leading and efficient member of the Methodist Episcopal church, who died at his residence in Alfred, Me., after a long and painful illness, on Friday last. As a citizen and business man he was highly esteemed and widely known. His wife, daughter of the late Hon. Benjamin J. Herrick, for a long period one of the most active and influential members of our denomination in Maine, survives him.

Rev. J. M. Driver, late of our Theological School, and of several New England charges, but now of Sullivan, Ills., is making a short lecturing visit among his Eastern friends. He made a pleasant call at the office of ZION'S HERALD, of which he has been a frequent correspondent.

John A. Blanchard, esq., of Oldtown, Me., died Sept. 23, after a short and very painful illness. This death carries grief to a beautiful and loving home, where a wife and son are sadly stricken, and to a large circle of relatives who mourn the loss of a wise counselor and a kind and generous friend. Mr. Blanchard was the son of Rev. Chas. Blanchard, who for many years was the settled pastor over the Baptist church in that village, and the brother of Mrs. Grace C. Marston, so well known to the Methodist people in Eastern Maine. The subject of this sketch was a lawyer of an unsullied reputation, a public-spirited citizen, and highly-respected in the community where he resided.

Hearty congratulations to our excellent friends, Rev. Dr. and Mrs. George Lansing Taylor, on the twenty-fifth anniversary of their marriage! It occurs Monday, Oct. 4. They will be "at home" to their friends from 3 to 11 o'clock on that day. We are sorry not to be there in presence with our warm wishes for continued life, usefulness and happiness, but shall be there in spirit. May the Divine benediction rest upon them!

We are very sorry to be obliged to announce that the health of Secretary McCabe is very much impaired. He has been obliged to recall his appointments. His physicians peremptorily order him to rest. He has been at Clifton Springs. Many sincere prayers will be offered for his recovery. There is hardly an officer of the church the loss of whose services would be such a serious calamity. The best tonic that can be administered to him in his present wounded condition is the announcement of some unexpectedly generous gifts to the treasury of the Missionary Society. We trust effective practice of this character will be generously tried upon the self-sacrificing sufferer.

A celebration of rare interest occurred in Andover, Mass., on last Tuesday. It was the fiftieth anniversary of the marriage of Prof. and Mrs. Edwards A. Park. For a half century the well-known house upon the "hill" has been occupied by the happy and greatly-esteemed couple. There is scarcely a name in the country associated with the pleasantest recollections of so many hundreds of ministers and leading men as that of Prof. Park. Of the noblest presence, of commanding intellect, of rare eloquence, and a scholar in theology with few peers, he has been a notable leader in the Christian Church for the last half century. From all quarters of the globe, from hundreds of sons in the ministry, congratulations will come to this blissful home. The house was crowded last week with a remarkable company every way. Scores of beautiful and valuable gifts testified the affectionate esteem in which the Professor and his honored wife are held. We desire to bear our testimony to the deep obligation under which he has placed the whole Christian Church by his half-century instructions, his masterly discourses, and his pure and consecrated life.

Periodicals and Pamphlets.

Macmillan & Co., publishers, London, have an American house at 112 Fourth Ave., New York, and issue their publications simultaneously on both sides of the Atlantic. They have just sent out a new classified catalogue of their works, with a full index. It is a stout, handsomely-printed, octavo pamphlet of 127 pages, containing choice literature in almost every department. A copy can be obtained by sending to their address.

We have received a small, neatly-published pamphlet from the Methodist Publishing House, Lucknow, India, entitled, "A Methodist College for India; the History and Needs of the Centennial High School, Lucknow," by Rev. B. H. Badley, principal, with an appreciative preface by Bishop Hurst. The record of its foundation and progress is an interesting one, and the appeal is powerful for additional endowment. We trust this silent but eloquent plea will touch scores of generous hearts in this country.

Messrs. Clark W. Bryan & Co. publish, in a very handsome, paper-covered manual, a treatise upon a vital domestic manufacture — "Perfect Bread." The work is written by Catherine Owen, and discusses very clearly and practically the preparation and process of bread-making, adding fifty recipes for different forms of it, and the manufacture of yeast. Every housekeeper will appreciate the value of such a work, if properly executed, as this seems to be. 25 cents.

The Message is a neat little octavo paper, published monthly in Chicago, and edited by Mrs. Lucy Rider Meyer. It is the organ of the Chicago Mission Training School. The October number contains a fine cut of the noble building devoted to the uses of the institution. The work is a noble one, the director of it a vigorous and enthusiastic Christian woman, and its success, which seems assured, will be an omen of good for the foreign mission field.

The *Golden Rule* passes into new hands. Its shape, as well as its editorial management, will be changed. It will be published as a sixteen-page weekly. It starts off with a strong editorial corps, and a fine list of contributors. It proposes to be a purely religious family paper. It will be, in a measure, an organ of the Young People's Societies of Christian Endeavor. Rev. F. E. Clark, the father of this movement, will be a leading editor of the paper. There are now one thousand of these societies in America, with 70,000 members. We bid our editorial friends a hearty Godspeed in their new Christian enterprise.

Mrs. R. S. Rust has prepared a very interesting and impressive little leaflet, entitled, "Light in the Cabins," showing the good work that is done by the missionaries of the Woman's Home Missionary Society in the establishment of "model homes" at the South. The little tract should be scattered like flakes of snow throughout the church. It illustrates one of the most effectual means of elevating a race, by creating inviting Christian homes, coupled with industrial training.

The *American Antiquarian and Oriental Journal*, edited by Rev. Stephen D. Peet, in its issue for September, has an interesting ar-

ticle upon "The Textile Art in Prehistoric Archæology," by W. H. Holmes. John Avery writes upon "The Tibeld-Burman Group of Languages;" S. H. Binkley upon "Ancient Enclosures in the Miami Valley;" and W. F. Corbusier upon the "Apache-Yumas and Apache-Mojaves." The editorial correspondence and notes are ample and instructive. F. H. Revell: Chicago.

A new year — the seventh — of the *Chautauquan* commences with the October number. It is still under the vigorous supervision of Dr. Theodore L. Flood. It is a stout quarto magazine of sixty-six pages (to be increased to eighty-four), handsomely published, and filled with fresh contributions, and the reports of the very valuable addresses delivered at the annual Assembly. It contains a considerable portion of the required annual reading of the Literary and Scientific Circle. Its large circulation permits its publisher to issue it for the small price of $1.50 a year. We know not where so much instructive and interesting reading can be obtained at so little cost.

Cassell's Family Magazine for October has an attractive frontispiece in illustration of one of its articles, entitled, "Mr. Dalby's Month of Probation." "A Wilful Young Woman" still continues her career; as, also, does "Harlow's Helpmate." The other contributions are: "Our Co-operative Picnic;" "Why Should a Girl go to College?" "Some Friendly Hints About the Hair;" "The Garden in September;" "The Case of Mr. Haymann;" "The Royal River;" a fine article upon "The Photography of the Heavens;" "The Advocates Library, Edinburgh;" "The Texan Farmer;" "What to Wear;" and "The Gatherer." New York, 739-741 Broadway.

Prof. H. W. Conn, instructor in biology at Wesleyan University, fills an issue of the published proceedings of the Biological Laboratory of Johns Hopkins University, Baltimore (Vol. 3, No. 7), with a remarkably able and elaborate "study" of "Life History of Thalassema," a family of worms. It gives one a fresh idea of the boundlessness and richness of creation, when one of its humblest organizations admits of such wonderful results upon careful investigation. The paper is finely illustrated. The periodical is issued from the University Press at $5 a volume; single number, 30 cents.

We have received and read with pleasure a sermon of Rev. C. D. Bradlee, preached at his church in Harrison Square, Boston, just after the announcement of the great earthquake. His text was Deut. 33: 27 — the sublime and assuring words: "Underneath are the everlasting arms."

Who Will Aid?

Rev. L. M. Dunton, D. D., president of Claflin University, Orangeburg, South Carolina, writes under date of the 11th inst., to Dr. Rust, corresponding secretary of the Freedmen's Aid Society, as follows: —

"I have never entered upon a year's work with so much trepidation as I now feel. In a few days I shall have a great crowd of students on my hands. With but one exception, our buildings are no better than barns, and there is no provision for heating the same. Last year I put three and four in a bed, and then our dormitories were inadequate. I seated sixteen and seventeen at a nine foot table, and then the dining-rooms were too small. In the chapel I seated them on the platform, in the windows, and three in the wood-box, and still there were some unprovided for. We had classes recite in the chapel, parlor, office and shops, and then one class had to be excused because there was no room for it. I need a chapel and dining-room more than I describe. Then I should use the present chapel and dining-room for class-rooms. It is better to give us a wooden building worth $3,000 or $4,000 than to be cramped and hindered in this way. If there is one ray of light or hope for us, do let us have it."

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — The Preachers' Meeting met at Cliftondale, Sept. 20. About sixty ministers and quite a number of ladies from out of town were present. Addresses on Sunday-school work were made by D. Dorchester, D. D., Rev. W. N. Brodbeck, and Rev. Albert Gould. At one o'clock dinner was served in the vestry by the ladies of the church. Everybody was delighted with the reception given by Bro. Littlefield and his people. The meeting was in every way a great success. This church was never in a more flourishing condition than at the present time. Large audiences attend the preaching services, and the social meetings are well sustained. Methodism has a strong hold on the town. With a beautiful church edifice, a good corps of workers, and an enthusiastic and popular pastor, the outlook for the future is very encouraging.

Bromfield St. — The anniversary of the W. F. M. S. of this church called together a large congregation last Sunday evening to listen to an address by Miss Clara Cushman, a representative of this Society in the mission work in China. Her address was one of unusual interest, and at its close a collection was taken and membership solicited; the amount reaching the munificent sum of $350.

East Boston Bethel. — Last Sabbath afternoon, this church was filled by a large and deeply-interested congregation. The occasion was that of a farewell service to Miss Effie H. Brannen, a member of the church, who sails next Saturday for Africa as a missionary. The services were conducted by the pastor, Rev. L. B. Bates, assisted by Rev. R. W. Allen, and Rev. Drs. Crowell and Baldwin. The address of the young missionary, by its simplicity and earnestness, not only won the respect, but also the hearts, of her hearers. Among other pleasant features of the afternoon were the sympathetic and encouraging words of Miss Emma M. Bates, in presenting to Miss Brannen a Bible on behalf of the Young Ladies' Missionary Society. This church has done nobly in fitting out this young lady for her field of labor. Besides being engaged in a great missionary work at home, the Bethel has already nine missionaries in different parts of the world.

Whitinsville. — A very profitable Sunday-school Teachers' Institute, conducted by Prof. R. S. Holmes, of Plainfield, N. J., was held here on Wednesday and Thursday of last week. The previous week a lawn party, followed by a presentation of the ceremonies connected with Hindoo weddings, drew a large crowd to the pleasant grounds of the church and parsonage, and netted a considerable sum for the Ladies' Aid Society. A very good idea of an Eastern marriage procession was given, some sixty musicians, guests, torch-bearers, etc., all in Hindoo costume, being in line.

Leominster. — The pastor is much encouraged. Since our last Conference session he has received five members by letter, four from probation into full membership, and six on probation. They hope to pay a large part of their church debt this year. G.

East Weymouth. — The pastor, Rev. J. A. L. Rich, writes: "We have secured the last dollar of indebtedness on our church property by subscription, and the money will be paid in at once. This will give the people a church property of over $30,000, free from debt. At our quarterly conference, held Monday, Sept. 13, every bill was paid of the running expenses, and $35 in the treasury. So much for strikes and hard times."

Brockton, South Church. — Rev. Howard E. Cooke was appointed here at last Conference. The year and pastorate have opened very successfully. The church finances never made so good a showing as at present. The labor trouble has interfered with the church work much less than was anticipated. $225 has been raised and paid by the Improvement Society toward liquidation of the church debt. The services have been largely attended and interesting. On Sept. 5 two were baptized and thirty-one received into the church, which swells the membership to over two hundred. This seven-year-old church is full of energy and aggressiveness. If peace comes to abide in the business of the city, there are few Methodist churches which will be able to record so rapid and substantial growth as will be hers when she celebrates her first decade. *

Rockbottom. — The Central Massachusetts Sunday-school Union is to be congratulated, if not for a novelty, at least upon an experiment which in some respects is an advance upon the time-honored convention. Prof. R. S. Holmes, the popular assistant of Dr. Vincent in normal work at Chautauqua and South Framingham Assembly, was imported last week from New Jersey, and conducted round to a few places situated at points remote from one another, by the indefatigable secretary, Bro. Jno. R. Cushing. At these points Institutes were conducted by the Professor, in which he did all the talking — which means that with unsurpassed skill he imparted a mass of information and instruction upon the best methods of teaching, in a sharp, terse, vigorous and most effective manner. One of the places selected, strangely enough (but, as it turned out, with great wisdom), was this retired but most conveniently located village. The local Sabbath-school took hold of the idea with vim and zeal, and the result was a very large gathering and a highly successful meeting.

The themes discussed were the following: The lesson prepared; the lesson taught; the lesson studied; the principles of teaching; the teacher's weekly work and the teacher's qualification. Prof. Holmes also read his able, interesting and most suggestive sketch entitled, "A Teacher's Story," in which, with a pleasant blending of fact and fancy, some of the most prevalent evils of the class received caustic and summary treatment. It is published, so those who cannot hear it, may read it with profit. The verdict of the intelligent audience present at each session was that every minute was full of interest and every word one of power.

The opportunity for questioning at the close of each topic was liberally used, and the conductor had to stand a shower of queries, all of which, however, met with a thorough handling. Although it was a one-man platform, there was no monotony or uniformity, but much vigor and activity throughout. The ladies showed unbounded hospitality, and the neighborhood enjoyed a very pleasant excitement which was highly appreciated. Senator Jefts presided, and Presiding Elder Chadbourne was on hand, as he always is where the interests of any part of his district are concerned. Marlboro, Hudson and Maynard were well represented by ministers and teachers. The collection exceeded the demand, and everything went off well. R.

MAINE.

Rev. C. S. Cummings, of Bridgton, baptized six and received them on probation, Sabbath, Sept. 12. Last Sabbath fifteen were received into the church, thirteen from probation. This makes sixty-three received into the church during the present pastorate of less than one year and a half; forty-eight of these have been received from probation. The present pastorate has been one of the most prosperous for many years, and the church is in a thriving condition.

The Gardiner Methodist Church, Rev. Dr. Bass, pastor, is undergoing repairs and improvements. A parlor, kitchen, wardrobe, etc., are to be added to the present vestry, and a new furnace put in for warming the audience-room. Dr. Bass' sermons are very much enjoyed by the people, as are also his pastoral labors.

The church at Brunswick has been unusually prosperous for the summer months. The spiritual and the financial interests have known no abatement during the vacation season, and several have sought the Saviour since Conference. Conversions are the rule rather than the exception in the ordinary services.

The Maine State Union Holiness Convention held its September session with the Methodist church at Augusta, Thursday and Friday of this week. The Methodist preachers who were present and active in the convention, were Revs. G. R. Palmer, Springer, John Allen, Sterling, Luce, Bridgham, Ford, T. P. Adams, and W. F. Holmes. The president of the Association is a Free Baptist minister, and he has gathered about him several other ministers of his own denomination who have come into the experience, and are preaching the doctrine, of holiness in their churches. The conventions are not only quickening our Methodist churches, but are aiding in spreading the doctrine of Scriptural holiness among other denominations.

Bro. Palmer is doing a good work in Augusta, and is greatly enjoyed by his people.

At the annual meeting of the Orchard Beach Camp-meeting Association, Dr. Simpson and Rev. A. McLean were invited to locate their annual conventions permanently on the camp ground at Old Orchard. These meetings were greatly blessed to the people this season. L.

ANSON CAMP-MEETING.

This meeting, commencing Aug. 23 and closing the Saturday following, was pronounced by all to be one of the best ever held upon the ground. The attendance was in advance of former years. The preaching was of unusual merit and high order, each preacher appearing at his best. The altar services were seasons of helpfulness and salvation. Converts were reported from most of the tents' companies, and many entered into a richer and deeper Christian experience. The following brethren preached in the order named: Revs. John Robinson, C. A. Laughton, Walter Canham, Hosea Hewitt, C. E. Springer, David B. Holt, G. D. Holmes, W. M. Sterling, L. H. Bean, J. M. Frost, G. R. Palmer, J. W. Hamilton, D. D., S. N. Kewley. This meeting is held between the Sabbaths, yet it does not fail to gather large congregations, and its revenues are sufficient to pay all current expenses, with a good margin for annual improvements.

A. W. POTTLE.

EAST MAINE.

China Camp-meeting. — This meeting, which opened Aug. 30 and closed Sept. 3, was a season of refreshing. Sinners for the first time and backsliders were at the altar, saying, "We purpose to be Christians; pray for us," some of whom returned home rejoicing, having the witness of the Holy Spirit unto salvation. Seekers for the blessing of perfect love were at the altar from the first day of the meeting; some of whom testified that they who ask, receive. The public services were as follows: Monday eve., prayer-meeting, led by J. P. Simonton. Tuesday, A. M., preaching by C. A. Plumer; P. M., by W. B. Eldridge, jr.; eve., by W. Wood. Wednesday, A. M., J. P. Simonton; P. M., W. S. Sterling; eve., S. Bickmore. Thursday, A. M., E. A. Glidden: P. M., W. H. Crawford, 2nd; eve., E. S. Gahan. Friday, A. M., S. H. Beale; P. M., C. A. Plumer; eve., closing addresses by J. P. Simonton, W. Wood, S. H. Beale, and C. A. Plumer. Larger numbers than usual were in attendance during each service, excepting on Tuesday, when the rain prevented many from coming.

Vassalboro. — Three have recently united with the church in this charge. The church has been papered and otherwise improved. The work here is encouraging.

North and *East Vassalboro.* — Large, increasing congregations attend the preaching of the Gospel in each of these villages. Four have lately received the sacrament of baptism, and six have united with the church. With an increase of business in the factories, the church may soon return to its former prosperity. L. A. P.

FOXCROFT CAMP-MEETING.

This meeting commenced Aug. 27, and closed Sept. 3. Rev. F. H. Osgood had charge, who gave evidence of his fitness for the position by his prudent management and great zeal. Sermons were delivered by E. S. Walker, W. Lermond, E. H. Boynton, J. Tinling, J. T. Crosby, J. L. Hill (of Lynn, Mass.), A. L. Chase, J. W. Hamilton, A. W. C. Anderson, A. Prince, M. Kinney (Free Baptist), A. A. Lewis, A. J. Lockhart, F. C. Rogers, A. S. Ladd, and C. A. Southard.

Wednesday afternoon was given to the W. C. T. U. The address was by Miss Hamilton, who gave an outline of the work of the Union. The "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power." We had neither breathless nor spell-bound congregations, but we did witness the saving power of the Gospel in the conversion of sinners and the sanctification of believers.

The meeting closed with an excellent social service, held in the chapel. The most effective testimony was given by a deaf mute, who, with rapid gestures and glowing face, told that he was saved "to the uttermost." The influence of this camp-meeting can but be widely felt. Among the converts was an old man eighty-five years of age. SEC.

RHODE ISLAND.

The Sunday-school of the Trinity Methodist Church, Providence, took a collection of $41.51 for the relief of the sufferers by the earthquake in Lincolnville, a village near Charleston, S. C.

Rev. C. F. Sharpe has secured the dedication, free of debt, of a fine new church edifice in Barnesville, Minn. Bro. Sharpe was recently a member of the N. E. Southern Conference, and the first pastor of the Harris Avenue Methodist Church in Providence.

The grove-meeting held some three miles from Newport, was well attended, and led to the quickening of Christians and to several conversions. The experiment was so satisfactory that it was voted to hold another next year.

Rev. R. Povey read a paper, Monday, Sept. 13, before the Providence Methodist Ministers' Meeting on "How to Increase Spirituality in Our Churches," which provoked considerable discussion.

Rev. H. C. Westwood, D. D., read a paper before the same body, Monday, Sept. 20, on "John Bunyan." The immortal dreamer found a friendly delineator in Dr. W., and the paper met with general approval.

Rev. E. F. Jones, pastor of Harris Avenue Methodist Church, Providence, publishes a semi-monthly paper called *Church Echoes*. It is an earnest advocate of temperance and religion, and is gratuitously distributed. S.

But few of our people on the island of Rhode Island are able to attend the Vineyard or any other camp-meeting, because these meetings are held during the height of the Newport "season," when almost all the permanent residents, urban and suburban, are too busy to be away from home long at a time.

Under the circumstances, it was decided, after due deliberation and with misgivings on the part of many, to hold a four days' meeting in Southwick's Grove, near the centre of the Island, beginning the 7th inst. The four Methodist pastors were made the executive committee, with Rev. J. W. Willett to have charge of the services. Only afternoon and evening services, with a social meeting between, were held on Tuesday and Wednesday. On Thursday there were three sermons, besides considerable time given to social services. Because of a slight rain, there was only a prayer-meeting before noon on Friday, with regular services afternoon and evening.

The sermons were of the genuine camp-meeting type. The all-sufficiency of divine grace in Christ, human responsibility, repentance and faith, a conscious salvation, and heaven and hell, were kept constantly in view. The preachers were: Revs. E. L. Hyde, J. W. Willett, C. T. Hatch, F. W. Ryder, of the First Baptist Church, Newport, F. D. Blakeslee, D. A. Jordan, L. M. Cargill, of Touro Chapel, Newport, and T. J. Everett. From the first the attendance was good, and the interest very deep. Few have ever attended more impressive services than were some of these. For a people not accustomed to work together, some of the social exercises were remarkable. The singing, led at most of the services by Bro. Arnold, of First Church, Newport, was all that could have been expected.

As results, many believers were greatly blessed, and eight penitents asked prayers. At the close of the Friday afternoon service, the collections had more than covered all expenses. That evening a collection was taken for the Charleston, S. C., sufferers, amounting, with the surplus mentioned above, to $34.

This meeting was undertaken as an experiment, many, especially the laymen of Newport, thinking it impracticable for the people to sustain it; yet the men who ran omnibuses from the city to the grove, found it difficult to carry all who wished to go. This experiment has been such a success in all respects, that all agree more elaborate arrangements must be made for a similar meeting next year. W.

VERMONT.

Bro. R. L. Bruce has just put in one hundred copies of the Psalms at White River Junction, and fifty copies at Quechee, to assist in the responsive service, which is greatly enjoyed at both places. The interest is good at both points. A good prayer-meeting is sustained every Tuesday evening at Quechee, at which as many as fifty have sometimes been present; and on the first Sunday evening of each month, the pastor holds a prayer-meeting there. One young man requested prayers last week.

The second Preachers' Meeting for Springfield district is to be held at Wardsboro, Sept. 27–29; the one for St. Johnsbury district, at Craftsbury, Oct. 5–7; and the one for St. Albans district, at Wolcott, Oct. 11–13. The one for Montpelier district is to be held at Groton, and is to include the preachers on the St. Johnsbury and Springfield districts who are in the vicinity of Groton. The time is not yet definitely fixed.

Will not every pastor in the Conference announce to his congregation next Sunday the offer of the publisher of ZION'S HERALD to send the paper to new subscribers fifteen months for one year's subscription, and see how we may increase the list of our New England paper? H. A. S.

NEW HAMPSHIRE.

Gleanings. — There is a bright spiritual look at Merrimacport. Bro. Lunt recently baptized three, received two on probation, and one into full membership. Twenty-five were present at class-meeting.

Major Whittle has closed a ten days' series of meetings at Hinsdale, which were productive of good results. Quite a number were hopefully converted, and others are evidently under deep conviction. Particular attention was given to the children, more than a score of whom gave their hearts to the Saviour. The preaching was clear and incisive, and greatly stirred the community. Prof. and Mrs. Towner greatly aided in the service of song. The work will be carried on by the resident pastors.

A very interesting missionary service was held at Portsmouth last Sabbath. In the morning a concert was given by the children, which was very much enjoyed, and in the evening the young ladies conducted the service. It was a very profitable day.

A series of revival meetings are in progress at St. Paul's Church, Manchester, in charge of the pastor, Rev. J. M. Williams. B.

Money Letters from Sept. 18 to 25.

J Bancroft, H W Bolton, A B Bessey, C W Bradlee, W H Burton. S P Carlton, F H Chadwick, I W Chandler, N F Crocker, S H Clapp. H F Davis, S H Day. W B Eldridge. G L Goodwin, C L Goodell, A B Gould. F O Holman, J Hayden, J B Holman. F. Jewell, W S Jagger. G C King. E A Lay, A. J. Lockhart. G C Morehouse, F Nelson & Sons. W H Pearne, L G Prince. E O Thayer. O H Watson.

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Marriages.

[Marriage notices over a month old not inserted.]

LOW — DALE — In Medford, Sept. 9, by Rev. L. D. Brazg, Chas. F. Low, of Boston, and Gertrude V. Dale, of M.

JONES — HOLLAND — At the residence of the bride's parents in Medford, Sept. 23, by the same, Julius A. Jones, of Boston, and Ellen S. Holland, of M.

McPHAIL — CARBONE — In the M. E. Church at Hull Sept. 22, by Rev. S. Beedle, George E. McPhail and Lillie S. Carbone, both of Hull.

ADAMS — BROWN — In Hampden, Me., Sept. 23, by Rev. C. B. Dunn, Benjamin A. Adams and Mrs. Louisa I. Brown, both of H.

Business Notices.

READ the last column on the third page *Every Week* for announcements of the latest publications of the Methodist Book Concern.

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Augusta District Apportionments.

NOTE. — P. E. indicates Presiding Elder; B., Bishop; C. C., Conference Claimants; M., Missions; Ch. Ex., Church Extension; F. A., Freedmen's Aid; G. C. E., General Conference Expenses.

APPOINTMENTS.	P. E.	B.	C. C.	M.	Ch. Ex.	F. A.	G. C. E.
Augusta,	$72	$13	$70	$150	$10	$20	$3.00
E. Readfield,	10	2	8	12	1	3	2.00
E. Wil'n & Tem.,	25	6	20	25	3	6	4.50
Eustis,	18	2	5	15	2	3	2.50
Fairfield,	48	10	40	55	6	12	7.00
Fairfield Cen.,	10	2	5	15	1	2	1.00
Farmington,	60	12	50	115	8	16	9.00
Fayette & E.Liv.,	25	5	20	50	3	6	3.50
Hallowell,	55	11	50	90	8	16	8.00
Indus'y & Stark,	30	6	25	50	3	6	4.50
K.Hill & Re.Cor.,	42	10	40	150	5	10	6.50
Kingf'd, Sa.& Fre.,	28	5	20	25	3	6	3.50
Leeds & Greene,	18	5	15	15	2	4	3.50
Livermore,	18	4	15	25	2	4	3.50
Liv. Falls,	35	7	30	60	4	8	5.50
Monmouth,	43	9	40	65	5	10	6.00
Mt. Ver. & Vien.,	35	8	30	50	4	8	5.00
N. Por. & N.Vin.,	25	4	20	25	2	4	2.00
New Sha. & Mer.,	35	8	30	50	4	8	5.00
N. Anson & Mad.,	30	6	25	50	4	8	4.50
North Augusta,	20	6	15	30	3	6	4.50
North Wayne,	10	1	5	5	1	2	1.00
Oakland & Sid.,	30	6	25	40	3	6	4.50
Phillips & W. do.,	25	5	20	25	3	6	3.50
Skow'n & Nor'k,	50	11	45	80	6	12	8.00
Solon Circuit,	30	6	29	50	3	6	4.50
Strong & W.Fre.,	30	6	25	45	3	6	4.50
Waterville,	68	12	60	130	10	20	9.00
W'yne & N.Leeds,	25	5	20	40	2	4	4.50
Weld & Carthage,	15	2	10	10	1	2	1.00
Wilton,	35	7	30	60	4	8	5.00
Winthrop,	45	10	40	60	6	12	7.00

The apportionment for Domestic Missions is about one-third that of Missions; for Bible, Tract, and Sunday-school Societies, about three cents a member each. Let all the collections be taken, all the blanks filled. A. W. POTTLE.

[The Lewiston district apportionments will appear in the next number of the HERALD.]

THE EASTERN BUCKSPORT DISTRICT MINISTERIAL ASSOCIATION will be held at Edmunds, Me., Oct. 11-13.

PROGRAMME.

Monday, 7 p. m., Sermon by Rev. C. H. Fuller.

Tuesday, 8.30 a. m., Devotional Exercises, led by Rev. T. A. Hodgdon; 9.30, Organization and Association Business; 2 p. m., Devotional Exercises, led by Rev. M. G. Prescott; 2.15, Reading of Papers and Discussion; 7, Sermon on Missions, by Rev. C. H. Leverton.

Wednesday, 8.30 a. m., Religious Exercises, led by Rev. H. E. Frohock; 9.30, Reading of Essays and Discussion; 2 p. m., Devotional Exercises, led by Rev. M. Kearney; 2.15, Verbal Reports from the Churches by the Pastors; 7, Sermon by Rev. F. L. Brooks.

Papers will be prepared and read as follows: "Hindrances to Successful Pastoral Work," M. Kearney; "Duty of all Christians to unite with the Church," J. F. Haley; "Uncharitableness among Church Members," L. B. Withee; "Reasons why both the Preachers and the Laity should take the Church Periodicals," D. Smith; "Ministerial Culture," C. H. Fuller; "Importance of Ministerial Associations," E. A. Carter; "Relative Values of the Preaching and Social Services." F. L. Brooks; "The Million Dollar Line," C. H. Leverton; "Best Methods for Promoting a Thorough Revival," H. E. Frohock; "Duty of the Ministers of the East Maine Conference to the Bucksport Seminary," G. G. Winslow; "What Amusements Ought the Church to Furnish the Young?" T. Murphy; "Future Probation," B. S. Arey; "How to Secure a Better Attendance upon the Class-meeting," T. A. Hodgdon; "Methodism in Ireland," W. J. Kelley; "Conversion of Children," M. G. Prescott; "Work of a Presiding Elder in Eastern Maine," C. E. Libby.

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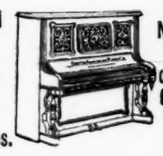
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The Family.

THE WANING YEAR.

BY REV. A. B. RUSSELL.

The year has passed its middle life,
Its locks are getting thin,
For it has reached the mystic bound,
Where sombre days begin.

The little birds which sang so sweet
Are hushed to silence now;
They've left their nests which empty swing
Upon the yielding bough.

On every tree we see the march
Of the relentless thief,
Which steals the beauty June bestowed,
And leaves the yellow leaf.

October wears a mottled coat,
November sheds a tear;
And winds which sweep the hill and plain
Will rock the waning year.

Thus year by year, with breathless haste,
Swift time speeds nimbly by;
The ages creep, the centuries walk,
While years take wings and fly.

We look around, and lo! we see
Our kin bowed down with grief;
Springtime and summer are no more,
Life's in the yellow leaf.

We raise our eyes and look aloft
Above the din of strife,
To Him who tides His loved ones o'er,
To an eternal life.

Then let old Time speed on the wing,
Roll round the hastening year,
Till God shall take His ransomed home,
And dry the falling tear.

THE OLD MEETING-HOUSE IN DORCHESTER.

BY REV. MARK TRAFTON.

The repairing and reopening of the "Meeting-house Hill Church," in Dorchester, has been the subject of comment in the daily press, and appreciative mention made of its supposed first pastor, Rev. John White. But it may not be known to the general public, that whether he was, or was not, its first pastor, yet to this same godly divine, rector of Trinity Church in Dorchester, England, belongs the honor of originating and sending out the first colony after the Pilgrims to these New England shores, thus starting a movement which turned the tide of Saxon emigration to build an empire of freemen and open a home for the oppressed of the nations of the old world. Yet such is the fact.

Captain John Smith, of the Jamestown colony, after returning from his voyage of exploration of the entire New England coast in 1627-8, strongly recommended the planting of colonies to the Plymouth Company, then intent only on trade; but they were slow to act; it was an undertaking too vast and hazardous for them, a company of traders, to grasp. But Mr. Whyte (such was the orthography of the times) had a much clearer comprehension of the subject. Where they saw only pounds, shillings and pence, he saw peoples, states and extension of freedom. They saw but present gain and high percentage on investments; his clearer vision saw an advance of civilization, the salvation of the heathen inhabitants of these wilds, and the extension of the kingdom of God, and thus seeing, he threw his whole soul into the enterprise.

There were two Whytes, or Whites, referred to frequently in the old records, both members of the court of "Assistants or Deputies," distinguished by the terms, "Mr. White, the councillor," and "Mr. White, the preacher," sometimes as "Mr. White of Dorchester;" they may have been brothers. That they were prominent members, and men of talent and sound judgment, appears from the trust often reposed in them. For instance, at a meeting of the Deputies, Oct. 20, 1629, at which John Winthrop was elected governor of the colony about to be established on Massachusetts Bay, a committee was appointed to take the whole business in hand, and "Mr. Whyte, the the councillor, and Mr. Whyte, of Dorchester, and Mr. Davenport," were appointed as "umpires," to whom all differences among the large committee should be referred.

Mr. White appears again in an important meeting, Nov. 25, 1629, when the company was found to be in debt to the amount of £3,000, and it was proposed by some faint heart "that the servants, cattle, and all merchandizes," etc., should be sold and the proceeds be distributed among "the underwriters." After a warm discussion "upon mocion of Mr. Whyte to the end that this business might be proceeded in the first intencion, which was chiefly the glory of God," Mr. Whyte moved "that their meetings might be sanctyfied by the prayers of some faithfull ministers heere in London, whose advice would be requisite on many occasions," and so "Mr. Jo. Archer and Mr. Phillip Nye, ministers heere in London, kindly accepted thereof." Also, "Mr. Whyte did recommend unto them Mr. Nathaniell Ward of Standon." The pangs of this new birth of a religious enterprise of a disappointed, money-making mother, must have been terribly severe, and this godly man, while standing godfather to the feeble waif, felt the importance of calling for help from above.

But we are a year or more ahead of the history of New England colonization. This godly and energetic minister of Dorchester, Mr. White, finding the great companies of London and Plymouth (England) so slow in adopting measures for planting a colony on American soil, resolved to start one himself. It was, in those times, a stupendous undertaking. A voyage of three thousand miles in small vessels, across almost unknown seas, to be set down in an unbroken wilderness filled with wild beasts and savage men, with means of defence so feeble and a base of supplies so distant, might well cause the bravest heart to shrink from such perils. But when God projects and wills an enterprise, He provides and prepares His agents.

There is a point of land, or perhaps we should say rocks, extending into the wild Atlantic, now called Cape Ann, named by Capt. Smith. Here the Pilgrims, soon after landing at Plymouth, had established a small fishing station where they might land and cure the fish taken off the rough coast. The policy of the British government, which has ruined Ireland, and would have produced the same result here but for our rebellion, was to put the whole territory in possession of a few privileged persons, to be occupied and worked by serfs and slaves. The whole territory, from the Bay of Fundy to the Narragansett River, was granted to some twenty grandees, of whom one, Sheffield, held that portion including Cape Ann. Two of the Pilgrims, Cushman and Winslow, had purchased of Sheffield this bed of granite. This was the salient point most easily reached and defended. This was secured by the Pilgrims in 1624. Rev. Mr. White started a joint stock company independent of all others, with two objects in view — one to secure a place where the numerous fishermen might find refuge in stress of weather, and where a colony might be planted which should furnish supplies to the fishermen. This company was called the "Dorchester adventurers."

The first company, sent out in 1624, consisted of fourteen persons, who landed and took formal possession of this, the extended territory of New England. They found — and this was all they found of the evidences of civilization — a stage for the drying of fish. The Pilgrims at Plymouth, hearing of this landing, sent the famous old hero, Miles Standish, to warn the intruders off. But the difficulty was adjusted without declaration of war, and more promptly than our late fishery question has been attended to by our slow and sleepy authorities at Washington.

[To be concluded.]

THE FALLOW FIELD.

The sun comes up and the sun goes down;
The night mist shroudeth the sleeping town;
But if it be dark or if it be day,
If the tempests beat or the breezes play,
Still here on this upland slope I lie,
Looking up to the changeful sky.

Naught am I but a fallow field;
Never a crop my acres yield.
Over the wall at my right hand
Stately and green the corn-blades stand,
And I hear at my left the flying feet
Of the winds that rustle the bending wheat.

Often while yet the morn is red
I list for our master's eager tread.
He smiles at the young corn's towering height,
He knows the wheat is a goodly sight,
But he glances not at the fallow field
Whose idle acres no wealth may yield.

Sometimes the shout of the harvesters
The sleeping pulse of my being stirs,
And as one in a dream I seem to feel
The sweep and the rush of the swinging steel,
Or I catch the sound of the gay refrain
As they heap their wains with the golden grain.

Yet, O my neighbors, be not too proud,
Though on every tongue your praise is loud.
Our mother Nature is kind to me,
And I am beloved by bird and bee,
And never a child that passes by
But turns upon me a grateful eye.

Over my head the skies are blue;
I have my share of the rain and dew;
I bask like you in a summer sun
When the long bright days pass one by one.
And calm as yours is my sweet repose
Wrapped in the warmth of the winter snows.

For little our loving mother cares
Which the corn or the daisy bears,
Which is rich with the ripening wheat,
Which with the violet's breath is sweet,
Which is red with the clover bloom,
Or which for the wild sweet-fern makes room!

Useless under the summer sky
Year after year men say I lie.
Little they know what strength of mine
I give to the trailing blackberry vine;
Little they know how the wild grape grows,
Or how my life-blood flushes the rose.

Little they think of the cups I fill
For the mosses creeping under the hill;
Little they think of the feast I spread
For the wild wee creatures that must be fed —
Squirrel and butterfly, bird and bee,
And the creeping things that no eye may see.

Lord of the harvest, Thou dost know
How the summers and winters go.
Never a ship sails east or west
Laden with treasures at my behest;
Yet my being thrills to the voice of God
When I give my gold to the golden-rod.

— *Julia C. R. Dorr.*

CHURCH-GOING.

BY REV. W. WIGNALL.

"What's the use of going to church?" asked Charley Brooks, with a bored, impatient toss of his head, and in a tone of voice which seemed to imply that the question was unanswerable. Charley had arrived at that period of life when a young person is liable to feel and think that he is sufficient for all things; when he imagines he can drive the horse a little better than father, or any one else.

To say that the household of the Brooks were astonished at such a question, would convey but a faint idea of the state of the individual minds of the different members; and all seemed to find relief in the exclamatory interrogative of Mother Brooks, who broke the silence with several "whys" until she caught breath to ask, "What kind of a question do you call that for you to be asking?" Mr. and Mrs. Brooks were good Christians, and had always trained their children in church-going; perhaps they had never thought that in this age of change and fastness, when the racers in life rush blindly in the direction of drifts of thought which come and go so mysteriously, their children would be affected by such influences; hence the question of their oldest son was a revelation, and also an admonition.

Mr. Brooks did not speak for some time, but sat looking intently at Charley, as if he was trying to solve a puzzle, or to read a badly-written manuscript, until finally he said, "My son, I see that your question is not the result of mere thoughtlessness, but that the subject of church-going has been by some means brought to your attention, and that your question is a continuation of your unexpressed thoughts; so I think we would better take the present occasion to speak together, and before the other members of the family, upon this subject. I will answer your question by saying, 'Much, every way.'"

"I've been thinking," said Charley, "that some who go to church are not any better than, nor as good as, some people who do not go. There is Mrs. Gad who goes almost every Sunday, yet I don't see that it does her much good; she goes round all the week making mischief, and talking and gossiping. And there is Mr. Jones, who goes to church regularly, and I am sure that he does things that some who never go to church wouldn't do. He'll cheat and deceive in trade, and he has an awful temper — never has a pleasant word for anybody. Now there is Mr. Benson; he rarely, if ever, goes to church, yet he is a kind and generous neighbor, a good father and husband, and he is honest and truthful in all his dealings. I think going to church ought to make people better in this world, but sometimes I think it don't."

Mr. Brooks heard Charley through, and replied by asking, "Do you think that Mrs. Gad and Mr. Jones were made what they are by going to church, or that Mr. Benson was made what you represent him to be, by staying away from church? I do not," he continued, "say anything about the possibility of your judgment being erroneous respecting the character of these people. We will admit that what you say is all true; yet if your illustration is to be admitted as an argument against going to church, you must show that the attendance upon the worship of God on the Sabbath makes, or helps to make, men and women dishonest, slanderers, and such like, and that remaining at home on Sundays has the effect of making people kind and morally excellent."

Charley thought, scratched his head, looked surprised, and then smilingly said, "I see where my mistake is. I suppose that Mrs. Gad and Mr. Jones would be what they are, and perhaps much worse, if they did not go to church, and Mr. Benson would be what he is, and possibly better, if he went to church."

"That is true, Charley, and your illustration is one of Satan's devices by which many are led away from the house of God, and into the ways of sin and death. There is much good done by going to church, and there are many reasons, which might be given, showing the benefits which result from going to church, but I will give an instance which will illustrate the good that came out of a young man's attending church.

"The instance I am about to relate is true, and the person and the particulars were made known to me by personal observation. The young man's name was Thomas S —, but he was more generally called Tom. He was a young man about eighteen years of age when I first knew him; he had been brought up in a home where the name of God was scarcely ever uttered except in blasphemy. The family was large, and not a single member had ever been to school of any kind. The father entered upon a life of crime, and finally died in prison, leaving his widow to bring up the children as best she could. It was a hard struggle. It need hardly be said that the children were ignorant and wild, and the poor mother often wept because of their disobedience and unkindness. Tom was one of the older children, and was employed as a mill operative. On Sundays he would, with a number of other young people of the same age as himself, go out into the fields and lanes and hunt, fish, rob orchards, and commit various kinds of depredations. He was fast going the downward road that leads to a life of sin and crime.

"In the neighborhood where Tom lived, there was a small Methodist chapel, and a few earnest Christians met from time to time when they had some one to preach for them. At length a local preacher moved into the town, and a meeting was held every Sabbath and on Thursday evening. The blessing of God attended the faithful labors of His people, and a number were converted. One Thursday evening, Tom was induced to go; he thought it would be sport, so he went, and while the people of God were praying and singing, and the preacher exhorting, the Spirit of God was moving powerfully upon Tom's heart. He did not wait to be asked to become a Christian, for so deep were his convictions of sin, that he cried aloud for God's mercy. Of all the prayers I ever heard, I never heard such a one as that he offered that night. It was strangely powerful. Not a heart was unmoved, and every eye was wet with tears. It was the terrible cry of a lost soul for mercy, and yet ignorant of the way to obtain it. I need not dwell upon the particulars of his conversion; he was truly saved, and henceforth his life was one of righteousness. Now what were the results following his going to the house of God? There was, first, his own transformation in personal character; second, he was inspired with a thirst for knowledge, which led him to learn to read and study; third, there were the beneficial influences flowing from his godly life, and which still flow on. The home through his efforts was transformed, and a number of its members were saved through Christ, some of whom have entered upon the rest for the people of God in heaven. Supposing those godly men, in the dark days of trial, had said, 'What's the use of going to church?' and had closed the doors of the little chapel, who could measure the possible evil that might have come to Tom and his home?

"Children," said Mr. Brooks, "we live not for ourselves alone, and we must keep the beacon-light of the church burning brightly, so that the tempest-tossed and wearied mariner may enter the port of safety and rest. Now it is time to get ready for church, and as many as desire to go, will manifest it by raising their hands."

Charley's hand went up, as did every hand, and a new light was in his eye, kindled there by a noble resolve.

UNREST.

O heart, be brave!
And, though thy dearest, fairest hopes decay,
Hopes all fulfilled shall crown another day;
Thou shalt not always grieve beside a grave.

O heart, be strong!
Be valiant to do battle for the right;
Hold high truth's stainless flag; walk in the light,
And bow not weakly to the rule of wrong.

O heart, be still!
If clouds arise, keep in the pathway straight;
If that seem hedged, be patient still, and wait,
And meekly say, "It is His holy will."

O heart, be calm!
The fiercest storm hath always peaceful end;
Dark clouds a background to the sunset lend;
For every bruise there is a healing balm.

O heart, be wise!
Forget thy disappointments, loss, and pain;
Put by thy restlessness and longings vain;
True happiness awaits 'neath stormless skies.

O heart, be glad!
For thou art heir unto a kingdom fair;
Thy joys here lost are safely gathered there;
O heart, be brave, be strong, and calm, and glad!

— LILLIAN GREY, in *Christian Intelligencer*.

THE GREAT EARTHQUAKE.

The following experience is related by the editor of the *Southern Christian Advocate*, who resides at Summerville, S. C., twenty-two miles from Charleston: —

The editor retired to his study immediately after tea, Tuesday evening, August 31, and wrote an editorial. He then commenced writing another, and had paused a moment to read the written page, when all at once, without a second's warning, without a single reverberation or sound of any kind,

THE MOST FEARFUL SHOCK

of earthquake ever experienced on the Atlantic slope was upon him. He was almost thrown from his chair by the first motion; the German student lamp was pitched after him, which he caught in his right hand as it was falling. His wife was sitting on his left, reading by another lamp, the light of which was extinguished as it fell to the floor. It is impossible for human language to describe the sensations of that moment. The house seemed jumping up and down, and swaying in every direction like a ship at sea in a great storm. Chairs, washstands and wardrobes were thrown to the floor, books from the shelves, pictures from the walls, vases and ornaments from the mantelpiece, etc. Bricks by the wheelbarrow load rolled down the chimney, and fell at the feet of the writer and his wife. The whole house, a large two-story wooden residence, was filled with a blinding smoke of soot, lime and dust, from the broken chimneys and plastering. All of this happened in perhaps sixty seconds, though each second seemed a full minute. During the entire shock the writer held the lamp suspended in his right hand, which had not gone out, though shade and chimney had been thrown off and broken, while he grasped the hand of his wife with the left. As soon as the shock had subsided, he rushed into the room where two of his children were sleeping. He found them awake and greatly terrified, but unhurt. He then rushed into another room where another child was sleeping and found him also safe. Calling to his wife to get the two eldest out, he followed her into the yard with the youngest. Before he could get out, however, the second shock came, and amid the rocking and reeling of the house he bore the child to the yard. The writer's father-in-law, an aged and infirm gentleman, was sleeping in the second story, and to rescue him was the next attempt. In the meantime the servants in the yard had also come out of their house, and a camp fire was kindled in the open lot in front of the house.

A NIGHT OF TERROR.

A moment or two after reaching the yard a servant's house in an adjoining lot caught fire and was quickly consumed. To add to the general horror of the situation cows were lowing, dogs barking, men, women and children were screaming and calling on God for mercy. The negroes very soon collected towards the depot, and spent the night in the most excruciating religious exercises — singing, praying, shouting, exhorting and screaming in a most fearful way. Meantime the shocks of earthquake, accompanied now with terrible roaring, raking, breaking and explosive sounds, continued, a shock occurring every few minutes during the entire night. Some of the shocks were only slight, others again made the house close by to creak and crack and rattle as though it must inevitably come down. A rush into the house had been made for chairs, and covering for the children, and after the lapse of some hours they were made comfortable and fell asleep. The adult members of the family sat up listening, waiting and dreading, not knowing what a moment would bring forth.

The experience of this family was the common experience of all the families of the town. Camp-fires were to be seen all over the town, in the streets and in vacant lots, around which were gathered old and young, the well and the sick, many of whom had rushed from their beds in a semi-nude condition. Never did people watch for the morning more anxiously than did they. At last the morning dawned, and some idea of the destruction of the night before could be obtained. Soon after daylight the writer made a tour through the town. Nearly every chimney was down, plastering thrown from the walls, and in some cases houses were thrown to the ground. Strange to say, only two lives (both colored people) were lost. Near the depot several rents in the earth had been made, out of which water was pouring, leaving a deposit of blue mud behind it. Railroad and telegraphic communication both north and south was cut off, and the town was shut up for the time to its own miseries.

The town of Summerville was panic stricken. Some of the citizens had rushed for the depot early in the night, seeking transportation to some other point. Mr. J. H. Averill, the efficient master of transportation, succeeded in getting a train off to Columbia Wednesday afternoon, which carried away several hundred refugees. Those who remained, continued in their *improvised* tents out of doors. The subterranean thunders and shocks of earthquake continued through the day, though not as violent or as frequent as the night before. Night never settled on a more terrified community than was Summerville as the shades of evening approached on Wednesday.

The Little Folks.

HUMAN LIFE.

BY REV. J. HAYDEN.

A little babe on its mother's knee;
Then a growing lad so full of glee;
Then a full-grown man with bearded face;
Then an old man closing up the race.

The race of life is quickly run,
And what we do must be quickly done;
Time pauses not in its rapid flight,
The day is followed soon by night.

If we sow the seeds of vice and crime,
Alas, alas, for the harvest time!
God changes not, He cannot lie,
And He that sins must surely die.

The child who walks in virtue's ways,
Finds manhood full of golden days,
And when at last his course is run,
He goes to rest like the setting sun.

THE LITTLE CAPTIVE OF THE MOHAVES.

BY REV. D. SHERMAN, D. D.

Dunn's volume on the western Indians, graphically written, with fulness and accuracy of information, abounds in dramatic and thrilling incidents.* As the second title indicates, it contains a history of the acquisition and settlement of our far Western territory, including especially the struggles with the aborigines. The story below is a mere outline of that in the book whose title is copied in the foot-note.

The Mohaves, a fragment of the great Apache race which has proved so troublesome in late years, are a small tribe in Arizona, on the lower Colorado. Living long in contact with the Mexican authorities and the Romish priests, they picked up some ecclesiastical ideas, or, rather, words, and took on a very watery varnish of Christianity. As one has suggestively said, they learned to crucify their captives instead of dispatching them by the use of the club. Such was about the sum of their Christian civilization. To some extent they had learned to cultivate the soil; but in their main ideas, customs and temper, they remained savage and hostile to the incoming white population.

In 1856, a captive white girl, named Olive Oatman, was found in this tribe. Olive had a strange history. Five years before, she, with her sister Mary, now dead, had been captured by the savage Tautos of central Arizona, and after remaining a short time at their lodges, was with her sister sold to the Mohaves. But in order to pick up the thread of the story, the reader needs to go back to the date of her capture.

As early as 1850, Royce Oatman, with his wife and seven children, started from Illinois with an emigrant train for the mouth of the Colorado. At Santa Fé, the company, consisting of eighty persons, divided, twenty of them going south to the head-waters of the Gila. After a brief halt at the friendly Pima villages, the Oatmans proceeded alone toward Ft. Yuma, 190 miles distant. Though the country was infested with Indians, Dr. Le Conte, the scientist, who had passed through with a single Mexican guide, assured them he had seen no indications of their presence.

After passing seventy miles of very difficult traveling, the Oatmans found their animals and stores exhausted. On crossing the Gila, they were unable to haul the loads up the bluff. In the course of the day rest was obtained, and as the last rays of the sun fell upon them, they were ready for an onward move at night.

Just then Lorenzo Oatman called his father's attention to a band of naked savages — nineteen in number — coming up the river. At the sight, this strong man, who had not been devoid of the coolness and courage requisite to deal with Indians, was appalled. His face flushed, then turned to ashy paleness. His form grew rigid, and the muscles about his mouth twitched convulsively; self-control forsook him. Instead of meeting his strange visitors with the firmness which, alone, an Indian knows how to respect, he exhibited fear. The trepidation was the result of a presentiment which had haunted him for the last twenty-four hours. During the night he had wept like a child for an hour, and in the afternoon he had sunk down by the wagon and groaned out, "Mother, mother, in the name of God, I know that something dreadful is about to happen." These apprehensions shook his nerves.

The Indians, a wild and barbarous group, naked save a breech cloth, repulsive in features, filthy and long-haired, fit impersonations of demons, professed to be friendly, and smoked with Oatman the pipe of peace. To their demand for bread, he was not able to accede, as he had hardly enough for the children. At this refusal, they drew aside to consult. As the last package was being loaded in the wagon, and the family hoped in a few moments to move out of the way of danger, the savages rushed upon the helpless company, beating them to death with their war clubs, the weapons of brutes rather than of men. Oatman himself was first to fall. Though his skull was crushed under repeated blows, he long writhed and groaned in agony. Then Lorenzo was stricken down. As Mrs. Oatman, leaping from the wagon, clasped to her bosom the two-year-old boy, the savages dashed like tigers upon both, pounding out their lives, as screams for help startled the desert air. In a few moments all save Olive and Mary lay prostrate on the bloody field.

The work of plunder at once began. Boxes and packages were broken open and scattered over the ground. The canvas was torn from the wagon, and the dead were stripped. As Lorenzo still exhibited faint signs of life, he was dragged to the edge of the bluff and tumbled down over the rocks some thirty feet.

As soon as the work of death was completed, the savages moved away a little, lighted a fire, and prepared their supper of bean soup and ash-baked bread. The girls could not eat, in sight of that bloody field. At the close of the repast, the Indians amused themselves by frightening little Mary with grimaces and brandishing over her head their war clubs. After an hour spent in jollification over their deeds of blood and plunder, the savages moved on across the desert to their home in central Arizona. The girls were obliged to walk over the stones and burning sand with bare feet. Once in the territory of the tribe, they were reduced to the lowest and hardest menial services. No one can tell how much they suffered from labor and privation.

At length a measure of relief came. For two horses, three blankets, a string of beads and a mess of vegetables, the girls were sold to the Mohaves. They were marched across the desert again. In their new home, though still slaves, they were treated more considerately, and had more to eat. As time wore on, however, their service grew harder. Famine came to the tribe, and many died of starvation. The captives suffered with the rest. Failing to obtain the full tale of mesquite, they were quite sure to be beaten and reduced to a more spare dish. Under the hard pressure, the health of Mary gave way, and she gradually sank to the grave, with the faith, courage and joy of a little saint. During these months of decline, she often referred to her mother, talked much of heaven, and delighted not only her sister, but her captors, by singing hymns she had learned in Sunday-school, such as "Jesus, lover of my soul." But the light which had so long burned low, died down in the socket at last. Instead of burning the body, as was their custom, the Indians allowed Olive to bury it in the yard which had been assigned to the girls.

The death of Mary brought new cares, anxieties and perils to her sister. Besides the daily toils imposed upon her, she was exposed to the dangers of a slave. On the death of a warrior, it was their custom to kill a slave to accompany him to the spirit-land. They made war on the Cocopahs; and Olive was informed that she must go over with the first dead warrior. For five long months she waited in suspense. At last the braves returned, when she expected to die; but to her surprise and joy, no one of the band was missing. Tears filled her eyes, and her heart swelled with gratitude to God.

[Concluded next week.]

*MASSACRES IN THE MOUNTAINS: A History of Indian Wars in the Far West. By J. P. Dunn, Jr., M. S., LL. B. New York: Harper & Brothers. 1886.

For Young and Old.

Bits of Fun.

— *Tramp:* "I have lost an arm, sir; will —" *Passer-by* (in great haste): "Sorry, but I haven't seen anything of it."

— "What kind of a dog is that, my little man?" "He's part tarrier." "And what's the other part?" "Oh, just dog!"

— "I'm looking for employment," said a young man entering a merchant's office. "You are, hey? Well, you'll find it in the dictionary over there — er — among the E's."

— A little boy about to be sent from home to school protests. *Grandmamma:* "But we send you away because we love you." *Little Boy:* "Then I wish you didn't love me."

— "Oh, dear!" sighed Widow Jones. "If John had only made a will, there wouldn't be all this trouble about the property." "Do the lawyers bother you?" "Bother me! They almost worry me to death. I declare, I sometimes wish John hadn't died."

— *Influential Citizen:* "So ye're thinkin' uv locatin' hyur, air ye?" *Young Physician:* "Well, yes, I had thought some of practicing here." *Influential Citizen:* "Practizin'! Look hyur, young man, thar's a good openin' hyur for a doctor ez un'erstands his biz, but we don't want no practizin'; doctorin's what we want."

— *Country Parson* (to city visitor): "Didn't I see you at church to-day?" *City Visitor:* "Yes, and if you will believe it, it was the first time that I can remember when I didn't go to sleep before the sermon was half over." *Country Parson:* "Indeed! but I am afraid you are trying to flatter me." *City Visitor:* "Oh, dear, no, it wasn't that; it was the flies." *Country Parson:* "Oh!"

— *Citizen* (to stranger): "Are you blind, my friend?" *Stranger:* "Only partially so, sir." *Citizen:* "It is a great affliction to be even partially blind." *Stranger:* "It is, sir, but fortunately it does not interfere with my business." *Citizen:* "What business are you in?" *Stranger:* "I'm a proof-reader on a country paper."

— *Hilarious Passenger:* "I've got a pass over this road. I can get one any day I want it." *President of the road* (unrecognized): "Will you allow me to see it?" "Certainly. Here it is." "This is a regular ticket. You paid for it." "Why, of course I did. You don't suppose I stole it, eh? I buy one every day. I didn't say it was a free pass."

— *Magistrate* (to new policeman): "Did you notice no suspicious characters about the neighborhood?" *New Policeman:* "Shure, yer Honor, I saw but one mon; an' I asked him what he was doin' there at that time o' night. Sez he, 'I have no business here jest now, but I expect to open a jewelry shtore in this vicinity later on.' At that, I sez, 'I wish ye success, sorr.'" *Magistrate* (disgusted): "Yes; and he did open a jewelry store in that vicinity, and stole seventeen watches." *New Policeman* (after a pause): "Begorra, yer Honor, the mon may have been a thafe; but he was no lolar."

Gems of Thought.

— It is a great deal better to live holy than to talk about it. — *Moody.*

— There is no Christian duty that is not to be seasoned and set off with cheerfulness. — *Milton.*

— When Death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity. — *George Eliot.*

How different is the life within our breast
From what we seem to those who know us best.

William Allingham.

— If the internal griefs of every man could be read, written on his forehead, how many who now excite envy would appear to be the objects of pity!

— Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts. — *Flavel.*

— "I don't think. I just keep doing. That's my part. Folks that think too much of what's coming, most likely won't attend to what there is." — *A. D. T. Whitney.*

If thou love Him,
Walking truly in His ways,
Then no trouble, cross, or death
E'en shall silence faith and praise.
All things serve Thee here beneath,
If thou love God.

— Never think it is time to die until you are called; for the Lord leaves us till we have done our work, and never sends more sin and sorrow than we can bear and be the better for, if we hold fast by Him.

— She had learned to live by principle, not impulse, and this made it both sweet and possible for love and duty to go hand in hand. — *L. M. Alcott.*

— The love of Christ is not an absorbing, but a radiating love. The more we love Him, the more we shall love others. — *F. R. Havergal.*

And we, to-day, amidst our flowers
And fruits, have come to own again
The blessings of the summer hours,
The early and the latter rain.

Whittier.

— It is our own past which has made us what we are. We are the children of our own deeds. Conduct has created character; acts have grown into habits; each year has pressed into us a deeper moral print; the lives we have led have left us such as we are to-day. — *Dr. Dykes.*

— If God is entering more and more into your thoughts; if you are loving to talk with Him in prayer; if in your home, your business, and your pleasures you are seeking to do His will that whatever you do you may glorify Him, then you have daily witness that you are a citizen of heaven; that your white robe is being woven by your words and acts of every day. — *Rev. E. A. Kittredge.*

While I sought Happiness, she fled
Before me constantly.
Weary, I turned to Duty's path,
And Happiness sought *me*,
Saying, "I walk this road to-day:
I'll bear thee company."

Henrietta R. Eliot.

$1,000,000

FOR MISSIONS FOR THE YEAR 1886.

Letter from Rev. Frederic Masters, pastor Chinese Mission, San Francisco, Cal.: "Our Chinese brethren are doing nobly in the missionary collection. We are already up to the three-million-dollar line. Let me tell you what this means. The past year has been one of heavy trial to our church. The recent anti-Chinese persecution has greatly embarrassed our work and scattered our members. Some have been driven out of employment; some have been boycotted in trade; all have suffered loss. I approached the missionary collection this year very timidly, fearing we should fall below the apportionment. The result has been astonishing when it is remembered how poor the majority of our members are. 'For to their power I bear record: yea, and beyond their power they are willing of themselves.' 'I must go to the utmost of my power,' said one, 'to support the society that sent me the Gospel of salvation.' Said another: 'I have been boycotted, and have lost a good deal of money this year, but I have put by $30 for a society that thinks a Chinaman worth saving.' Another, who was baptized last month, and who gave $10 when the collection was first taken up, came to us the other day, saying he had not done enough, and handed us $5 more. The girls in the school sent us $10 that they had earned by sewing between school-hours. Young men whose wages did not amount to $20 per month brought their $5 pieces, expressing their gratitude to what they were pleased to call 'their noble Missionary Society.' Dollar pieces were also given by men and women whose gifts meant rigorous self-denial. When the Japanese send in their collection I fully expect our Chinese and Japanese Church will be up to the 'four-million-line.' This, you will mark, is being done by a people who, according to San Francisco newspapers, can never be converted or brought to appreciate the Christian religion."

Henry M. Farnum, superintendent of the Hennepin Avenue Sabbath-school, writes: "A superintendent who does not read the *Advocate* is in the situation of a business man who does not read the newspapers. From it I learned the full meaning of your appeal for the 'Million for Missions.' Before this time our collections on the missionary Sabbath averaged $4.50. In 1886 we will raise six times as much. Does this giving affect other causes? Yes, beneficially. Contrary to all expectations, they are all increased from 15 to 20 per cent. Last Sabbath our collection was $33.45. We hope to get $350 from our Sabbath-school. I expect 125 boxes from Philadelphia in a few days. I have distributed the 125 copies of tract *God's Truth* you sent me."

A rallying cry is as necessary to inspire the Church of God as were patriotic songs to the army of the Union. One of the preachers says: "Blow your trumpet of a 'Million for Missions!' Blow it long and loud, and keep it going! I have no doubt that it has inspired the church as no other rallying cry has ever done." Another preacher in the New York Conference writes: "I believe our churches need a rallying cry as much as our armies did in '61-'64 to arouse them to enthusiastic work. We need more enthusiasm for Christ, though some seem to fear it. Our people sang 'John Brown's Body,' 'Rally Round the Flag,' and other stirring songs to arouse the patriotism and fire of the nation, why not sing 'A Million for Missions' to stir up our souls and purses to do more for Christ and humanity?" Then let it reverberate from shore to shore until the victory is ours.

For the Children.

Well, children, how is it? How many have organized themselves into "Million-Dollar Leagues?" How many have planned some way to earn money to help along the Million? Do try to think of some plan, for we need a million of dollars so much. God honors the smallest gift.

About fifty years ago a child gave a penny to the missionary box. A little tract costing just one penny was bought with it, and some one gave it to a young man, the son of a Burman chief. He traveled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and 1,500 heathens became Christians and were baptized.

Do you know how the little girls in India are treated? Most of them are killed, thrown into the Ganges River, or sacrificed to their gods. Those who grow up are compelled to submit to all kinds of degradation and abuse. In China little girls are often pawned or sold. The money that you give will help to abolish these cruel customs, for as soon as the people hear about the Lord Jesus Christ they no longer do such dreadful things.

LOSS OF CHURCH PROPERTY BY THE RECENT EARTHQUAKE.

BY REV. A. WEBSTER, D. D.

MR. EDITOR: As my field of labor for the present year is upon the Charleston district, in taking my vacation in the North, from which I have just returned, I had more than ordinary interest in reading the reports of the sad effects of the recent earthquake. As I did not see our churches referred to in the telegraphic dispatches, I fondly hoped that we had escaped comparatively unharmed; but in passing through the city the present week, I learn facts greatly to my disappointment and affliction. I find that the pastor of Centenary Church, Rev. J. E. Wilson, and his family, are out of house and home, only as they find it in the rude shelter of a tent. The parsonage which he occupied — a substantial brick building — has been well-nigh demolished, and will require rebuilding before it can be occupied. Centenary Church was one of the best churches in Charleston. We paid for it, in April, 1866, $20,000 in gold. This was when gold commanded a high premium. It occupied a very fine location, and was built of solid masonry. It was estimated by good judges at the time of its purchase to be worth $60,000. This property is near the Charleston Hotel and other buildings that were greatly damaged. Bro. Wilson informs me that this church suffers largely, and he judges that the portico will require rebuilding, which will be attended by considerable expense.

I have just received a communication from the pastor of Old Bethel Church. This building has been recently removed from its former site, and put in a fine state of repair by aid from the Church Extension Society, and other contributions. It has been badly damaged, and the pastor thinks their losses will exceed that of Centenary.

Wesley Church, in the upper part of the city, has been recently built, and is a fine church property. This has been damaged, and the parsonage, a fine new house, standing on the same lot with the church, had its chimneys thrown down and is badly injured. As nearly as we can now estimate, some four or five thousand dollars will be required to repair our losses upon our church property in Charleston, and it is likely even to exceed this. Private families connected with our church have experienced great losses, involving that of their homes, and they are now in a state of destitution and suffering, and require help without delay. Our poor people can hardly hope to have their wants met, to such an extent as they require, from the general relief fund.

Summerville is situated about twenty miles from Charleston, on the line of the South Carolina railroad. This place seems to have been the focus of the disturbance, and has suffered comparatively much more than Charleston. The presiding elder upon the Port Royal district, in which this place is included, has just called upon us with his subscription paper in hand to gather up the means of furnishing food and shelter for the many suffering there. His preacher there, with many others, is out of doors, and suffering from colds and exposure. The poor people here are signing $5 apiece for their relief. Many buildings, he states, have been overthrown. The M. E. church, a fine new property, has been moved from its foundations and the plastering shaken from the walls. It will require a large sum to repair the damages.

We are very glad to notice that the people of the North, especially Boston and vicinity, are making such praiseworthy efforts to relieve the wants of the suffering in and near Charleston. We know that the members of our church are doing their full proportion in this general collection. We presume this will be carefully disbursed, but the action will be comparatively slow, especially in reaching the obscure and the poor. Whatever may be sent to any of our pastors in the city, will not only be judiciously expended, but will be applied to cases pressingly demanding immediate relief. The address of Rev. J. E. Wilson is No. 46 Beaufaire St., Charleston, S. C. We are acting in concert in this case of emergency, and I expect to meet the pastors of our churches in Charleston the present week. In the meantime we fondly hope that the wants of our own church and its suffering members will not be overlooked in the generous considerations being made for the relief of the sufferers by this recent earthquake, especially by our brethren in the North.

Orangeburg, S. C.

METHODISM—PRESENT CONDITION AND OUTLOOK.*

BY REV. W. P. STODDARD, A. M.

Methodism has rightly been named "the child of Providence." From that time when the Wesleys and Whitefield joined that Oxford polygon — the Holy Club — in 1729, and there sought purity of heart and consecration to the work of saving souls, up to the present, when we may call our church the world's polygon, Methodism has not ceased to be under the special guidance and protection of the great Father. From the hour when John Wesley began to learn from the Moravians on shipboard the lesson of conversion; on through the time when persecution raged about him and his colleagues in England; into the long struggle with difficulties in America; and, later, in the early history of Methodism in New England, the fierce opposition it encountered in addition to the disdain and contumely of other denominations called Christian; in the midst of malignant and multifarious indignities manifold, Methodism has from nothing grown to be the mightiest factor in the family of our Lord.

Nearly one hundred and fifty years ago (1739), in the formation of the united societies, Methodism became an organization for personal consecration to a life of godliness and interest in the salvation of their fellow-men. This was the origin of that church which has spread out and enlarged its borders until to-day there is scarcely a spot on earth which is not touched by the membership of the church. And thus that quasi prophecy, uttered scores of years ago by its founder, has at length been fulfilled, for to-day the world is our parish.

And, now, what is the present status of this mighty energy called Methodism? What, also, is the outlook with reference to this living, aggressive, providential power which like leaven is leavening the whole lump of the church's apathy and indifference and the world's need?

And, first, let me show you the breadth of this conserving, correlated, divine power called Methodism. It embraces in its family many members, among which may be named the M. E. Church, the M. E. Church, South, African M. E. Zion, African M. E. Church, Primitive Methodist, Methodist Protestant, Evangelical Association, United Brethren, Wesleyan Methodist, Free Methodist, Colored M. E. Church of America, Independent Methodist, Methodist Church of Canada, and others. Now, then, this energy has manifested itself most potently through the Methodist Episcopal branch of the family, and since facts were more available in our own church North, I will confine myself to this member almost entirely as representative, in an exalted measure, of the rest.

Perhaps I can in no better manner introduce the subject in hand than to refer briefly to some figures connected with the benevolent societies through which Methodism, aimed primarily and pre-eminently at the salvation of men, manifests itself for the uplifting, enlightening and redemption of the world. The matter of missions will naturally occupy our first attention. The Methodist Episcopal Church has missions in Africa, South America, China, Germany, Switzerland, Norway, Sweden, Denmark, North and South India, Bulgaria, Italy, Japan, Mexico and Korea. In the United States we have missions among the Indians, Welsh, Chinese, Germans and Scandinavians. They may be found, also, in Arizona, Black Hills, Dakota, Montana, New Mexico and Nebraska. In foreign fields we have, by the last report, 1,403 native preachers and teachers, 50,000 members and probationers, and 80,000 worshipers. Our church property is worth about $1,000,000; the parsonages, or homes, $400,000; schools, orphanages and hospitals, $338,000, making a foreign property worth nearly two million dollars. These missions raised for benevolent purposes, self-support, etc., last year, $143,000. They printed 42 million pages, or 900,000 volumes, during the year. To the help of all missions the Conferences and other friends of the church contributed nearly $900,000. In missions, foreign and domestic, the aggregate of members and probationers swells to 330,000, with 580,000 in our Sunday-schools.

Allied to the cause of missions is that of Church Extension. Organized in January, 1865, it has within the limit of twenty-one years aided in the erection of over 5,000 churches which are valued at $10,000,000. Recent years have witnessed a great advance — prophetic of what we may accomplish in the future.

The work of the Freedmen's Aid Society during the twenty years of its existence, is seen in the 22 institutions of learning for the colored, and 18 for the whites. Over 75,000 pupils have been instructed in these schools, while last year there were over 6,000. A million and a quarter dollars have been expended in maintaining these institutions.

It is a cause for congratulation that our church is to-day the peer of other denominations in the matter of education also. The first educational institution was built at Abingdon, Md., in 1785, and called Cokesbury College. Since that time the cause of education has been carefully nurtured, and in more recent days cordially supported and championed by the church. The result of the centenary effort of 1866, when the Children's Fund was organized, showed over $3,000,000 set apart for education. There have been aided by the Board of Education nearly 3,000 students to the amount in all of over $300,000. To-day we have 69 seminaries and female colleges, 45 colleges and universities, 10 theological schools, and 19 foreign mission schools; or a total of 143. Number of students, 28,591, or, from the beginning, 413,906. The value of property and endowments is nearly $11,000,000. Add to these the 73 (?) institutions of the Church South, and we have a total of 216 institutions under the control of the Methodist Episcopal Church. And yet no mention of the educational interests of the church will be complete unless we refer to the Lyceum system established by the General Conference of 1876. Nor must I fail to allude to the important part taken by the church in the great outdoor university — the Chautauqua Literary and Scientific Circle — extending its work through more than a decade, and numbering about 60,000 members, a large percentage of whom are Methodists. Surely it cannot fail to be an efficient agency in the educational work of the church. The time has gone by when intelligence will care to reproach us for our coarseness or ignorance. Our people, as a rule, are growing to be great readers, while many are close students of the "word and works of God" both within and without the pale of the great Chautauqua University. Evidences of this are abundant. Witness the great publishing interests of the church; the thousands of books and periodicals annually distributed; the increasing number of Methodist authors and essayists; the thousands of Chautauquans; our Lyceums, Oxford Clubs, Spare Minute courses, etc. The laity of the church have awakened to a sense of their responsibility and privilege in educational matters, and now evince, by many obtrusive and creditable proofs, their general intelligence.

Glance now at the publishing interests of the church. The depositories at New York and Cincinnati had in '84 sales aggregating over a million and a third dollars; or since the quadrennial report of '48 to the year '84 in all over $37,000,000. The capital of the New York house in June, '84, was (net) $1,300,024.79, and the profits for the year were over $97,000. The capital of the Western house was in Nov., '84, $448,887.23, while the profits for the year were $34,030. Net profits of both, $131,461.92. The net average annual profits for the last forty-eight years have been over $62,000. This is unparalleled in the history of religious, benevolent or ecclesiastical publishing houses. The average number of books published daily at New York for last year was 2,000. The average number of books published daily at both houses for the last four years is 2,717. The subscription book department was organized in 1875, and since then about 600,000 volumes have been sold. In addition to the books published by our own church, there are the following Methodist periodicals: authorized by the General Conference, 19; other Methodist Episcopal periodicals, 53; belonging to the Methodist Episcopal Church, South (in part), 23; other Methodist periodicals, 69; in all, 164. The subscription lists of our periodicals alone show 1,577,626 names. Beginning with a saddle-bag and ending with two magnificent Book Concerns, the work has grown and broadened until to-day we witness these satisfactory results.

Notice now a few totals and comparisons. By the Year Book of '85, whose figures in this case are taken from the census of '70,* the M. E. Church had 22,915 churches, having sittings for over seven millions people and worth the grand sum of nearly $74,000,000. These figures are very much larger in each item than those of the Baptist and Congregational together; or, if you exclude valuation merely, then they are as large as the Baptist, Presbyterian and Congregational, or the Presbyterian, Congregational, Episcopalian and Roman Catholic together. In point of numbers the Methodist Church is largely in the ascendant. The Methodist Episcopal Church numbers in members and preachers in the United States nearly four millions, or about as many as the Baptist, Presbyterian and Congregational churches together, and much larger than any two of them. These figures include all the various branches of each denomination, but of the Methodist only the Methodist Episcopal Church. The grand total of Methodists everywhere is (by the last Year Book) 5,124,992 exclusive of over a million Sunday-school scholars, who are neither members nor probationers. The Methodist population, estimated as the Roman Catholic Church numbers communicants, reaches the unparalleled sum of 25,000,000.

[Concluded next week.]

*Read at the Providence District Preachers' Meeting, June 8, 1886, and published by request of the Association.

*The census of 1 80 did not report these items at the time the Year Book was compiled.

THE MISSIONARY RE-ENFORCEMENT FOR INDIA.

The proposal to send *twenty-five* additional missionaries to India, has made a profound impression upon the church, and the canvass for the men is adding much to the rapidly growing missionary zeal of our people. Thus far no less than *seventy* candidates have applied, and every week adds to the number of those who would count it a joy to be allowed to serve the Master in the distant Indian field. Three of these candidates are Presbyterians, and other branches of our common Protestantism are represented on the list. This call for so large a re-enforcement has evidently created confidence as well as awakened interest in the minds of thoughtful Christians, and many rejoice in the hope that the church is at last going to work in earnest to win the nations for Christ. The old and the young alike catch a new spirit of enthusiasm. One man of fifty-six, two others of forty-seven, and one of forty-five, are among the volunteers. Parents offer to separate themselves from their children if permitted to go, and some who seem hedged about so as to be absolutely hindered, beg earnestly to be allowed a chance to overcome seeming impossibilities.

The difficult and sometimes painful process of sifting missionary candidates has been faithfully applied in making selections from this list, and at last the point has been reached when some of the chosen candidates must arrange for an early departure to the scenes of their future toil. Eight men have been recommended thus far, seven of whom are married. Four others will probably be recommended within a few weeks. It is also probable that two unmarried ladies will go out in the party. In other words, it is hoped that twenty-five persons will be on their way to India before the close of the year, and as many more at an early day thereafter. The call was for twenty-five *men*, and although the wife of a missionary is invaluable on the mission field, no attempt will be made to reduce the actual strength of the re-enforcement by using the word missionary in an ambiguous sense.

Now that these missionaries are beginning to move toward the country of their adoption, who will compete for the honor of helping to send them forward? Thus far no money has been appropriated for this purpose, and the General Committee will not meet for two months. Surely there ought to be as prompt an offer of money as there has been of service. If so many young men and women are willing to give themselves, those who remain behind ought to be willing to give their money to send them forth. It will cost about $250 to send one of these persons to India, or $500 for a married couple. Who will accept the honor of sending one of these soldiers to the front? Or, if not able to do so much, who will give a smaller sum? Here is a grand opportunity for those who cannot go themselves to send a representative into the mission field. A prompt and generous response ought to be given to this appeal. All sums, however small, will be thankfully received and promptly acknowledged, if sent to the undersigned at Kingston, Ohio.

J. M. THOBURN.

A FRIENDLY ADMONITION.

BY REV. H. W. CONANT.

MR. EDITOR: The editorial in a recent issue of the HERALD upon "A Plea for Mutual Respect," is timely. The admonition is needed. God's method of purifying the atmosphere is *agitation*. If gentle breezes do not accomplish the result, thunderstorms, tempests, cyclones and earthquakes must. Doubtless the sober-minded, thoughtful masses prefer the life-giving breezes that fan the brow in gentleness and fill the lungs with oxygen without any abnormal attendants. But when pent-up gases, either in the bowels of the earth or in the atmosphere which surrounds it, find vent, there is no account made of weak nerves, human plans, or picturesque landscapes. Human foresight, forecast, and labor are not consulted in the explosion. Human weakness is never so manifested as in the utter helplessness of man to interpose in the presence of these great forces of nature. Whatever power man may possess over these forces in normal conditions, in abnormal conditions he is powerless. He can watch, wait, and act up to certain limits, then he can only stand still and see the salvation of God.

Are not His methods essentially the same in the moral world? Has not agitation been the precursor of every reform? "Go teach all nations," was a command to agitate in all times, places, and kingdoms. Truth has ever been a disturbing element It was to the Jews. It came in an unexpected way, and destroyed their pet systems. Christ crucified is an attestation of the power of agitation to evoke hatred and revenge. Luther at the Diet of Worms, John Brown on the gallows in Virginia, Charles Sumner staggering under the blows of the would-be assassin Brooks, Rev. George C. Haddock dying by the hand of the liquor traffic, are so many evidences of the power of evil evoked by agitation.

It is useless to defend the proposition that the truth concentrated upon the drink curse is causing an upheaval in morals, politics, and religion. The Spirit of God that moved "upon the face of the waters" is moving the hearts, minds and lives of men for the destruction of this great foe of God and man. In this upheaval the unexpected is taking place. In the strife of the conflict differences in attitude and of opinion are inevitable. In methods the sword divides the same household, organization and church. There are fissures opened in society as really as those opened in the earth in Charleston and vicinity by the late earthquake.

But in the midst of this conflict of ideas and methods into which conscience, enthusiasm, and perseverance are pouring their streams of human powers and possibilities, no worker should forget the obligation to "Let love be without dissimulation." Agreeing to disagree, let every one crowd upon the common foe, never stopping to inflict either a direct or indirect blow upon one who differs with us as to methods. Every one "in his own order" should press the battle until the enemy is destroyed. Whether it be the sling of David and the sword of Goliath, or the nail and the hammer in the hand of Jael, what care we?

THE NORTHWESTERN UNIVERSITY.

The first term of the collegiate year has opened with a larger attendance than for many years. All the professors, new and old, were in their places the first day of the term. Professor R. D. Sheppard, D. D., has just returned from Europe to enter upon his duties as professor of history and political economy. Prof. Frederick Parsons becomes professor of physics in place of Dr. H. S. Carhart. The latter was elected, at the close of last year, to the chair of physics in Ann Arbor University, which he accepted. He has won an enviable reputation for original research in his department, and his departure from the Northwestern was much regretted. But the new professor comes most highly recommended by the authorities of Harvard University, where he occupied the post of tutor, and from Leipsic, where he spent some time in special preparation for his work.

The new and beautiful Hall of Science is rapidly approaching completion, and is one of the attractions which draws an increased attendance of students.

The Preparatory building has been re-painted and furnished. On the first day of the term 125 new students registered in that department. The Woman's College and the Conservatory of Music keep pace with the other departments of the University in growing attendance and efficiency. The sons of James S. Kirk recently deceased have decided to supply the funds — about $70,000 — for another building, in memory of their father, to be known as Kirk Hall. President Cummings is at work as hard as ever pushing forward all the interests of the University.

C. H. Z.

Obituaries.

[All obituaries are now limited to a maximum of *forty lines* each. For every line exceeding this number *twenty cents* is charged.]

Died, at Newark, N. J., Sept. 13, 1886, in the 77th year of her age, Mrs. LYDIA HARVEY WARD, widow of the late Rev. Windsor Ward, of the New England Conference.

Deceased has, since the death of her husband, resided with her children, mostly in Newark. Her life has been a quiet, uneventful one. Much of her time was devoted to the study of the Holy Bible, which was to her an inexhaustible source of enjoyment and comfort. Her final, and almost the only serious, illness of her life — of pneumonia — was brief, and apparently with but little physical distress; and thus, surrounded by her children, she peacefully passed away.

Died, in South Carver, Aug. 2, 1886, CHARLES RYDER, aged 82 years, 10 months.

Father Ryder (as he was familiarly called) was one of the first members of the Methodist Church in this place, and from the commencement of the church organization, held one or more official relations. For more than fifty years he had stood before his fellow members as a class-leader, and as such had done much in shaping and strengthening their Christian character. He shared largely in their confidence and esteem, and still lives, and will continue to live, in their memories. He was distinguished for his hospitality, and many a weary itinerant will remember the "sweet rest" he has enjoyed under his friendly roof. He died in the faith in which he had so long lived. His end was peace. "He rests from his labors, and his works do follow him."

Died, at Newport, Vt., Aug. 4, 1886, J. Y. GREEN, aged 52 years and 10 months.

Brother Green was born in Barnston, P. Q., June 20, 1833. He left his home in early life for the purpose of caring for himself. At the age of nineteen he entered the store of J. C. Bingham, druggist at St. Johnsbury, Vt., as clerk, where he served for about three years, after which for about five years he continued the business as partner with Dr. Hoyt on Railroad Street of the same village. He then sold his interests there, and came to Newport, Vt., where he has since resided, and followed the business of druggist for a period of twenty-three years. He commenced his business here with the growth of the place, which he has watched with increasing interest. He has been highly esteemed as a business man, as well as a generous and public-spirited citizen; as a result of which, he created a large and ever-increasing circle of friends.

While at St. Johnsbury, he was hopefully converted to the faith of Christ. About that time, also, he was united in marriage with Miss Roxanna A. Severns, of Derby, Vt., and both united with the Methodist Episcopal Church about the time of its organization at St. Johnsbury. After coming to Newport, there being no Methodist church, for six years they worshiped God with the Congregationalists, and about two and one half years with the Baptists for the purpose of aiding the choir and Sabbath-school, but were among the first to unite with the Methodists at the time of their organization here. For many years they were among its most efficient and laborious members, doing all in their power to promote its interests, both with talent and means.

Brother Green was an earnest friend and lover of Methodism and Methodist institutions, and a most faithful and constant attendant upon the preaching of the Word until the very last. He was also a friend to the poor, and was always ready to lend a helping hand to those in trouble; and many a heart will feel the loss and miss the smile with which he greeted them. He also had a word for the little ones he chanced to meet along the way.

During his sickness, he often expressed himself as joyously hopeful of peace and rest in the "home over there." He much enjoyed the prayers of his wife, who prayed with him nearly every day during his entire sickness, almost always responding, and often joining in prayer himself. But little more than fifteen minutes before he was gone, his pastor repeated to him a few passages of Scripture, and offered prayer, which he seemed to appreciate and enjoy, and then most calmly and peacefully fell asleep in the arms of Jesus. His memorial services were held at the M. E. Church, Rev. E. P. Wild, D. D., officiating, assisted by others; his pastor being confined at home by sickness. He was buried at the West Derby cemetery, with the honors of the Masonic order to which he belonged, there to await the sound of the trump of God on the morn of the final resurrection. May the Lord who comforteth the hearts of His people sustain the hearts of the entire mourning circle, and especially the wife and only son, until they shall meet in the better land, where sickness and sorrow shall never come! S.

DAVID PIERCE died in Georgetown, Me., July 14, 1886, aged 88 years.

Brother Pierce was a faithful member of the M. E. Church in this place, evidently adorning his profession of faith in Christ with a well-ordered life and godly conversation.

W. B. J.

A TEASPOONFUL OF PERRY DAVIS' PAIN-KILLER in a little milk, or Sugar & Water, will cure Immediately!



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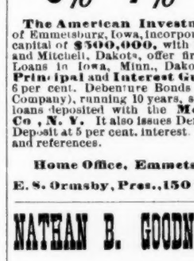
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No risk, No loss, No cost. All collected and remitted without expense. Securities worth, in *all cases*, three times the loan. Titles guaranteed. I have had over 10 year's experience. Have invested over $1.0 0,000 without the loss of a cent; Try me. Reference, by special permission, to Defiance National Bank, Defiance, Ohio; Also, Alonzo S. Weed, Boston, Mass. Write or call and examine securities. Address, CHARLES E. BRONSON, Mortgage Loans and Real Estate, Box 132, Defiance, Ohio.

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If the Liver becomes torpid, if the bowels are constipated, or if the stomach fails to perform its functions properly, use Ayer's Pills. They are invaluable.

For some years I was a victim to Liver Complaint, in consequence of which I suffered from General Debility and Indigestion. A few boxes of Ayer's Pills restored me to perfect health. — W. T. Brightney, Henderson, W. Va.

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Regulate

my bowels. These Pills are mild in action, and do their work thoroughly. I have used them with good effect, in cases of Rheumatism, Kidney Trouble, and Dyspepsia. — G. F. Miller, Attleborough, Mass.

Ayer's Pills cured me of Stomach and Liver troubles, from which I had suffered for years. I consider them the best pills made, and would not be without them. — Morris Gates, Downsville, N. Y.

I was attacked with Bilious Fever, which was followed by Jaundice, and was so dangerously ill that my friends despaired of my recovery. I commenced taking Ayer's Pills, and soon regained my customary strength and vigor. — John C. Pattison, Lowell, Nebraska.

Last spring I suffered greatly from a troublesome humor on my side. In spite of every effort to cure this eruption, it increased until the flesh became entirely raw. I was troubled, at the same time, with Indigestion, and distressing pains in

The Bowels.

By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sores on my body commenced healing, and, in less than one month, I was cured. — Samuel D. White, Atlanta, Ga.

I have long used Ayer's Pills, in my family, and believe them to be the best pills made. — S. C. Darden, Darden, Miss.

My wife and little girl were taken with Dysentery a few days ago, and I at once began giving them small doses of Ayer's Pills, thinking I would call a doctor if the disease became any worse. In a short time the bloody discharges stopped, all pain went away, and health was restored. — Theodore Esling, Richmond, Va.

Ayer's Pills,

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Each issue contains a large amount of fresh editorial matter, and also articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a *religious paper*, and a Methodist paper.

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Letters on business should be addressed to

A. S. WEED, Publisher,

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The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, *September 21.*

The opening session of the Sovereign Grand Lodge I. O. O. F. held in this city yesterday.

S. G. Snelling, embezzling ex-treasurer of the Lowell Bleachery, sentenced to seven years in the State Prison.

St. Louis full of visitors in attendance on the Knights Templars conclave.

Beginning of the Worcester musical festival.

Falling of a great storage warehouse in Chicago.

Speedy suppression of an attempt at revolution by a portion of the Spanish army in Madrid.

Wednesday, *September 22.*

Celebration of the quarter-millennial of the town of Dedham, Mass.

The next meeting of the Sovereign Grand Lodge, I. O. O. F., to be held in Denver, Col.

Vote of the Boston Press Club not to admit women to membership.

Opening of the National Unitarian Conference at Saratoga.

Earthquake shocks, accompanied by loud and long-continued subterranean noises, reported from South Carolina and Georgia.

The Battle of Winchester celebrated by the New Hampshire Veteran Association.

The recent gale on the Labrador coast very severe. Five British schooners totally wrecked, three lives lost, and hundreds of families famishing.

The officers implicated in the Madrid revolution condemned to death.

More riotous proceedings reported in Belfast.

Occurrence of a fight between Mexicans and Yaquis, twenty being killed on one side, and twenty-six on the other.

Thursday, *September 23.*

The grand parade of the Odd Fellows held in Boston yesterday. The city thronged with spectators. More than 12,000 men in line.

George M. Bartholomew, president of the Charter Oak Life Insurance Company of Hartford and of the Holyoke Water Company, announced to be a defaulter in the sum of $127,000.

The Knights Templars' drill in St. Louis witnessed by more than 30,000 people.

Whole number of passengers who arrived at ports in Massachusetts during the last fiscal year, 49,260, of which 24,891 were immigrants subject to the capitation tax.

Friday, *September 24.*

Five oil wells in and about Lima, Ohio, set on fire by lightning, and still burning.

Justice Miller elected president of the National Unitarian Conference.

The great Labrador herring fishery reported to be an absolute failure.

Collapse of a Newfoundland fishing vessel in Trepassey Bay in the late terrific gale. One life lost.

Many converts to Christianity murdered by the King of Uganda, Africa, and the missionaries said to be in great peril.

Saturday, *September 25.*

Disastrous storms reported from Indiana and Texas.

The period of great distress in Charleston not yet passed.

Occurrence of a $150,000 fire in Toronto, Canada.

Four persons drowned by a collision of vessels in St. John's Bay, N. F.

A "moonlighter" shot dead by the police in a fight in County Kerry.

London excited over a railway car tragedy.

Monday, *September 27.*

Arrest of Mr. Gould, the Portland defaulter. He is now in jail in default of $50,000 bonds.

Occurrence of six fires in or close to the town of Harmony, Me., caused by incendiarism.

The corn crop reported as considerably below the average.

A sleeping car burned between Montreal and Halifax. No lives lost, but most of the effects of the passengers destroyed.

Earthquake shocks felt in Constantinople.

Seven persons killed, and many others overcome by choke damp, by an explosion in a limestone quarry in Scotland.

The advertisement of Messrs. C. A. Smith & Co., School St., may be found in another column of this paper. All who are familiar with the history of this house, will know that their advertisement means all it says, as they are dealers in the very best fabrics for gentlemen's wear to be found in the market.

THE REAL THING. No sooner does a good article obtain recognition and appreciation than the wicked world begins to make some imitation of it and try to palm it off, in spite of much inferiority, as being at least equal to the standard original. The Woodstock carpet is now feeling the effect of such competition, having gradually won a consideration that makes even a small portion of its favor worth having. There are, no doubt, many very good carpet squares in the market, but none which will bear comparison with the genuine Woodstock for beauty, evenness of texture, and enduring quality, and therefore the buyer should go directly to the sole American agents, Messrs. John H. Pray, Sons & Co., or should see to it that their purchase bears the registered engraved label.

An important feature of the cosy library is the lamp, and the tasteful shade adds much to its effect. The new Paris lamp shades recently placed on view by Jones, McDuffee & Stratton, are among the novelties of their importations.

THE ATTENTION OF INVESTORS is called to the 7 per cent. mortgage loans and 6 1-2 per cent. debentures of the *Kansas Investment Co.* which are payable, both principal and interest, in gold, at the company's office in this city. The debentures are secured by first mortgage loans deposited with the Boston Safe Deposit & Trust Company of Bost n, as trustee. Their merit is attested by the fact that within a short time $150,000 has been purchased by savings and national banks alone, while a large amount has been taken by trustees and private investors. For full information concerning these securities call at the company's office, 131 Devonshire Street.

No extensive advertiser transacts his business without the assistance of an advertising agency. Messrs. Geo. P. Rowell & Co., No. 10 Spruce St., New York, have the largest establishment of this kind in the world. They issue the "American Newspaper Directory," a volume of 1,800 pages, and send free a large pamphlet containing much general information.

INTELLIGENT FURNACE HEATING is a subject on which even some furnace manufacturers are ignorant. There are quacks in this business as in all others, and the purchaser needs to be on his guard, or he will find himself the possessor of an apparatus, not only intrinsically worthless, but absolutely dangerous. The emission of gas is a common defect in most furnaces, and as the most poisonous gas that escapes from a furnace is inodorous, and therefore not detected by a smell, it is of the greatest importance that a perfect furnace made by responsible parties be selected. The Smith & Anthony Stove Co., of Boston, have the reputation of thoroughly understanding the subject of Sanitary Heating, and embodying the highest scientific and mechanical results in their well known Anthony Steel Plate Furnace. Their contracts are done in the most thorough and workmanlike manner, and are accompanied by proper guarantees.

The following letters show the high standing of this house, and the estimation in which they and their goods are held by representative patrons of theirs:

[From Prof. J. W. Churchill, of Andover, Mass.]

ANDOVER THEOLOGICAL SEMINARY, Nov. 10, 1885. SMITH & ANTHONY STOVE CO.,

Gentlemen — It gives me pleasure to testify both to the serviceable qualities of your excellent furnace, with its valuable improvements, and to your honorable dealings with your patrons. Yours truly,

PROF. J. W. CHURCHILL.

[From Ex-Governor Claflin.]

BOSTON, OCT. 21, 1885.

SMITH & ANTHONY STOVE CO.,

Gentlemen — Having used the Anthony Steel Plate Furnace in my own residence at Newtonville for the past three winters, I can commend it for its heating qualities and general excellence. It has been free from gas, and so far as I have observed, seems to be economical in the use of fuel, and simple in management.

Yours truly,

WM. CLAFLIN.

[From E. A. P. Newcomb, Arch't.]

5 PEMBERTON SQ., BOSTON.

SMITH & ANTHONY STOVE CO.,

Gentlemen — During the past six years I have had opportunity to use and to recommend your furnaces. In every instance they have proved satisfactory, and I cheerfully endorse not only your furnaces but your Company, as I have found all dealings with your firm and representatives very straightforward and satisfactory. I am, gentlemen, yours truly,

E. A. P. NEWCOMB, Arch't.

The above are specimens of several hundred letters which this Company have received, and their advertisement in another column illustrates one of the many houses heated by them.

Church Register.

HERALD CALENDAR.

Holiness Meeting, in Bromfield St. Church vestry, at 2 p. m., every Monday.	
Holiness Meeting, at No. 30 Worcester St., every Monday evening.	
Holiness Meeting, at the new hall, 16 Union Park St., near Washington, every Thursday evening.	
New Bedford District Preachers' Meeting, at Taunton,	Oct. 11-13
White Mountain Min. Asso., at Haverhill, N. H.,	Oct. 12, 13
Dover Dis. Min. Asso., at S. Newmarket,	Oct. 13, 14
Bangor Dis. Min. Asso., at Newport,	Oct. 18-20
Eastern Connecticut Ministerial Association, at Hazardville,	Oct. 18-20

QUARTERLY MEETINGS.

NEW BEDFORD DISTRICT. — THIRD QUARTER.

OCT.

2, 3, p m, East Falmouth;	17, eve, North Tisbury;
6, Fall River, North Ch;	18, Vineyard Haven;
7, " Brayton Ch;	19, Cottage City;
8, " St. Paul's Ch;	22, Sagamore;
9, 10, p m, Myricks;	23, 24, p m, Bourne;
11, Taunton, Grace Ch;	24, eve, Pocasset;
13, " First Ch;	25, Sandwich;
14, N. Bedford, Allen St;	26, South Middleboro';
15, Edgartown;	27, South Carver;
16, 17, p m, Chilmark;	28, Middleboro'.

NOV.

8, Plymouth;	19, Orleans;
9, Bryantv'le & S. Lake:	20, 21, p m, S. Harwich;
10, Whitman;	21, eve E. Harwich;
11, Wood's Holl;	22, Chatham;
16. E. Bridgewater;	23, W. Dennis;
17, Bridgewater;	29, Prov'town, Centre Ch.;
18, Eastham;	30, " Cen'y "

DEC.

1, Truro & S. Truro;	17, 19, eve, Fourth St.;
2, Wellfleet;	18, 19, p m, Fairhaven;
3, S. Yarmouth;	20, County St.;
4, 5, p m, Osterv'le & Centrev'le;	21, Pleasant St.;
	22, Acushnet;
5, eve, Marston's Mills;	23, Long Plain;
6, Barnstable;	24, Westport P. int;
7, Taunton, Central Ch.;	25, 26, p m, F. R., Park Ch.;
8, N. Dighton;	26, eve, 27, " Quarry St.;
9, Dighton;	
11, 12, Wareham;	28, " First Ch.;
13, W. Falmouth;	29, Berkley;
14, Falmouth;	30, Nantucket.
15, Marion;	

Providence, R. I. W. V. MORRISON.

NORTH BOSTON DISTRICT — THIRD QUARTER.

OCT.

2, 3, Low., Worthen St.;	21, E. Pepperell;
3, p m, W. Chelmsf'd:	22, Somerville, Flint St.;
3, eve, Graniteville;	23, 24, Lowell. St. Paul's;
5, Fitchburg;	24, eve, W. Medford;
6, W. Fitchburg;	27. Somerville, Broadway;
9, 10, Low., Central Ch.;	30, 31, Rockbottom;
10, eve. Highlands;	31, p m, Sudbury;
20, Cam., North Ave;	31, eve, Maynard.

[The full list next week.]

Cambridgeport, Mass. GEO. S. CHADBOURNE.

PORTLAND DISTRICT — SECOND AND THIRD QUARTERS.

OCT.

Peak's Island, 2 and 3;	Newfield, 11, eve;
Baldwin & Hiram, at Hiram, 4, at 3 p m;	Shapleigh and W. Newfield, 12. eve;
Cornish, 8, eve;	Standish & Buxton, at Buxton, 13, eve;
Kezar Falls, 9, eve;	
Cornish, Baldwin, Hiram, & Kezar Falls, at K. Falls, 10;	Gorham, School St., 14, eve;
	Saccarappa, 15, eve;
	Falm'th & Cum., 17, 16, eve.

[Resumed next week.]

WM. S. JONES.

THE BOSTON PREACHERS' MEETING will be held next Monday, at 10.30 a. m., in the Bromfield St. Church vestry. The exercises will consist of a class-meeting. T. CORWIN WATKINS, Sec.

POST-OFFICE ADDRESS.

Rev. L. P. Cushman, Ames M. E. Church, New Orleans, La.

THE PORTLAND DISTRICT MINISTERIAL ASSOCIATION will hold the fall session with the M. E. Church at Goodwin's Mills, Oct. 25-27, 1886.

PROGRAMME.

Preaching, Monday evening, Chas. F. Parsons.
" Tuesday " R. Sanderson.

Prayer-meetings—Tuesday morning, led by H. Chase; Wednesday morning, led by W. F. Marshall.

ESSAYS, etc.: 1. "*Resolved*, That the interests of the M. E. Church demand either an extension, or removal, of the time limit," C. J. Clark, K. Atkinson, E. Martin, H. B. Mitchell, E. K. Colby; 2. Revivals — How Best to Promote Them, J. W. Bashford, J. Albert Corey, S. Brown, H. F. A. Patterson, M. B. Greenhalgh, A. Cook; 3. The Disciplinary Missionary Plan — can it be Improved? T. Gerrish, Francis Grovenor, G. W. Barber, A. Turner; 4. The New Theology — Whither its Trend? C. Munger, M. C. Pendexter, J. H. Roberts, Perry Chandler, A. Hamilton; 5. The Methodist Clergy of To-day — are They less Spiritual than the Fathers? S. F. Wetherbee, I. Luce, John Cobb, J. M. Woodbury, Benj. Freeman; 6. "*Resolved*, That the M. E. Church should license and ordain women to the work of the Ministry," F. A. Bragdon, W. E. Morse, T. P. Adams, T. F. Jones.

The two brethren whose names appear first upon the programme are expected to write essays; others may do so if they choose. We especially hope all will come prepared to make the meeting a season of great profit.

EZRA TINKER,
JOHN B. LAPHAM,
FRANK W. SMITH, } Com.

BANGOR DISTRICT MINISTERIAL ASSOCIATION, to be held at Newport, Oct. 18-20.

Sermons — Monday evening, 7 o'clock, Day; alt., Lewis. Tuesday evening, 7 o'clock, Rogers; alt., Wilkins.

Social meeting, Tuesday morning, at 8.30 o'clock, A. S. Ladd, leader; Wednesday morning, at 8.30, W. Lermond, leader.

Tuesday, 2 p. m, Missionary meeting, Mrs. W. T. Jewell, leader; an address by Miss Lizzie Yates, missionary returned from China.

ASSIGNMENTS: How far should the Church Aid Young Men in Preparing for the Ministry? Wilkins, Brown, Day; What are the Duties of Stewards in the Methodist Episcopal Church? Lockhart, Page, Towle; Do our Sunday Campmeetings Promote the Cause of Christ? Boynton, Walker, Southard; Revivals, and How to Secure Them? Ladd, Lermond, Skinner; How can we Best Raise our Benevolent Moneys? Lewis, Jewell; Sabbath Desecration—its Causes and Cure, Tinling, Turner, W. F. Prince.

EXEGESES: 1 Cor. 15: 21, 22, Rogers, Robinson, Crosby; 1 Thess. 5: 23, A. Prince, D. H. Sawyer, W. H. Crawford.

Per Committee,
E. H. BOYNTON,
J. TINLING,
P. J. ROBINSON.

NORTH BOSTON DISTRICT PREACHERS' MEETING will be held in Leominster, Oct. 14, 15.

PROGRAMME.

Opening service on the 14th at 9.30 a. m. conducted by E. A. Smith of Fitchburg. 10 a. m., Essay by A. H. Herrick, Review of Drummond's "Natural Law in the Spiritual World." Discussion. 11.30, Sermon sketches to be written by the preachers from a given text. Reading and criticism of the above. Recess. 1.30 p. m., Pastoral Visiting—how may it be made effective in building up the church? by I. A. Mesler Discussion. 3 p. m., Is the Church doing all it ought to maintain the sanctity of the Sabbath? by S. L. Rodgers and E. Hodge. Evening.—Revival Services. Sermon by P. M. Vinton. Altar service, conducted by J. N. Short. Oct. 15, 9.30, Devotional Service. 10, Essay, by R. H. Howard on the Religious Value of Sincerity. Discussion. 11.15, Revival Work—How Best Promoted. Discussion by the members present. Recess. 1.30 p. m., Devotional service. 2, The Outlook for a Million Dollars for Missions this year, by Dr. Chadbourne. Discussion. 3 p. m, Business Integrity and Personal Honesty specially demanded in Christians, by E. P. King; Evening—Revival Services. Sermon by A. H. Herrick; Altar service conducted by J. N. Short. It is very desirable that all who possibly can, be present at this meeting. The members of the Leominster church will furnish entertainment for all preachers attending the meeting. Let all who have parts assigned them be on hand promptly. The Presiding Elder, Dr. Chadbourne, wishes to meet the committee, that was appointed at the last meeting, on revival efforts, at the meeting Oct. 14. Will they please be present? Let all come, and use every effort to make this preachers' meeting the best and most glorious ever held on the district. W. WIGNALL, Per. Com.

PROGRAMME OF THE MEETING OF THE EASTERN CONNECTICUT MINISTERIAL ASSOCIATION to be held at Hazardville, Conn., Oct. 18, 19, 20, 1886.

Monday, 2 p. m., Essay, Religious Condition of Europe, A. J. Coultas; 3, Essay, Sabbath Desecration, E. J. Ayres; 4, Review Conn's Biology, W. C. Newell; 7 1-2, Sermon, D. P. Leavitt; Al., F. L. Hayward.

Tuesday, 8 1-2 a. m., Criticism of the sermon of Monday evening; 9, Essay, The History of the New Testament during the Second and Third Centuries, C. A. Stenhouse; 10, Sketch, Sunny Side of the Pastorate, R. J. Kellogg; 11, Discussion, Has Labor Just Cause of Complaint Against Capital? Af. Jacob Betts; neg., O. A. Farley; 2 p. m., Exegesis Job 19: 25-27, R. D. Dyson; 3, Essay, Japan as a Missionary Field, C. W. Holden; 4, Business. 7 1-2, Sermon, Joseph Hollingshead.

C. W. GALLAGHER,
E. TIRRELL,
C. W. HOLDEN, } Committee.

W. F. M. S. — REDUCTION OF FARE. — Arrangements have been made with the following roads for reduced fare for the Annual Meeting of the N. E. Branch of the W. F. M. S. at St. Paul's Church, Lowell, Mass., Oct. 12, 13, 14.

Boston & Maine R. R. — Round trip tickets from Boston, $1. From Lawrence, 55 cents. From Malden, Melrose, Wakefield, Haverhill, Dover, Exeter, Great Falls, Rochester, Biddeford, Portland, Portsmouth, Newburyport, Ipswich, Salem, Peabody, Lynn and Everett, at the rate of 2 cents per mile.

Also from Worcester, by the Worcester, Nashua and Portland R. R., the same rate, making connections at Ayer Junction with Boston & Lowell R. R.

Boston & Lowell R. R. — Round trip tickets from Boston, $1. Nashua, 60 cents, Ayer Junction, 65 cents. Lawrence, 55 cents Keene, N. H., $2.75.

These tickets will be sold at the stations above named. Notice of other roads may be given next week. Any further information desired, address MISS P. J. WALDEN, 36 Bromfield St., Boston, Mass.

A TEN DAYS' MEETING for the Promotion of Scriptural Holiness and the Salvation of Souls, will be held in Trinity Methodist Episcopal Church, Worcester, Mass., beginning Friday, October 1. Services afternoon and evening. Revs. A. B. Kendig, Wm. P. Ray, Wm. Gordon, D. S. Sorlin, and Ira G. Ross have consented to assist the pastor.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION, at Westerly, R. I., Oct. 4-6. All persons paying full fare over the New York, Providence, and Boston R. R. (the Providence Division) can receive return tickets by applying to the Transportation Secretary at Westerly.

GEO. M. HAMLEN, Trans. Sec.

NOTICE. — The Annual Meeting of the W. H. M. S. will be held in People's Church, in Boston, Oct. 4. Business meeting at 10 a. m. Public meeting at 2 p. m. and 7 o'clock in the evening. Reports from the different auxiliaries and addresses will be given, also noted soloists will sing.

MRS. N. A. PUTNAM, Sec.

NOTICE. — The Branch Annual Meeting of the Woman's Foreign Missionary Society will be held at St. Paul's Church, Lowell, Oct. 11, 12 and 13. There will be a praise service on Tuesday, at 7.30 p. m. Important business, papers upon various topics, and addresses by Miss Clara Cushman, Miss Yates, Mrs. McGrew and others form an interesting programme. A delegate from every Auxiliary and Young Ladies' Society will be entertained by the Lowell ladies. All delegates and members of the ex. committee are requested to send their names as early as possible to Mrs. S. T. Brown of Lowell.

C. A. RICHARDSON, Rec. Sec.

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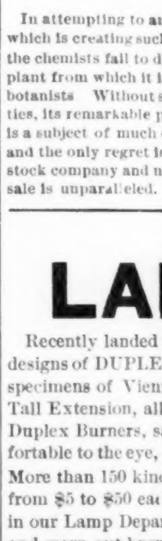
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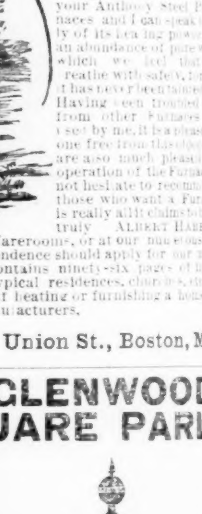
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